Transcription of the Explanation of
"Kitāb al-Tawḥīd"
by Imām Muḥammad ibn ʿAbd al-Wahhāb
(may Allah have mercy on him)

Explained by Shaykh Turki ibn Mubārak Āl ibn ʿAlī
(may Allah have mercy on him)

Note:
This book is a textual transcription, with slight adaptation, of the recorded audio lectures of the Shaykh's explanation. The Shaykh did not review or supervise this written version, nor did he go through it.

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Dedication

To the strangers, the ones estranged from their tribes…
To the lanterns of dignity in the long night of humiliation…
To those fasting in the chains of hardship…
To the select few, the truthful ones,
who fulfilled the demands of their covenant with their Lord — neither asking to be excused nor withdrawing from it…
To those who have already secured the bargain, and to those still waiting…

Special Dedication

To our Shaykh, Turki Āl ibn ʿAlī – may Allah have mercy on him –
To his parents, his children, and his descendants…
And to his brothers: those who have already fulfilled their term, and those who still await…

Lesson One

In the name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah, and sufficient is He, and may peace and blessings be upon the chosen Prophet, upon his family, his companions, and whoever follows his Sunnah. To proceed:

I ask Allah, Glorified and Exalted, to bless these faces that strive in seeking knowledge, in lifting ignorance from themselves, from their brothers, and from their Ummah.

At the very beginning, I would like to mention that some of these faces may have already studied with us some chapters from *Kitab al-Tawheed*, and I think that all of you—or most of you—have memorized this book, or have read it, or studied it. So I say to myself and to my brothers:

Indeed, the life of knowledge is its review and revision, and the Salaf—may Allah be pleased with them—used to go back to specific books repeatedly and frequently. This is Imam Abdullah ibn Muhammad al-Faqih who studied *al-Mughni* by Ibn Qudamah more than twenty times, and this is Imam al-Muzani—may Allah have mercy on him—who read *al-Risalah* by al-Shafi'i fifty times. These are some books of fiqh or usul al-fiqh, so how about matters of Aqeedah and Tawheed, of which the scholars said: "The knowledge of Tawheed moves along with other sciences, but nothing else moves without it."

And thus, Imam al-Bukhari—may Allah have mercy on him—did well when he began his *Sahih al-Jami'* with the *Book of Faith* and concluded it with the *Book of Tawheed*.

So the believer, throughout his whole life, is with Tawheed and upon Tawheed: he learns Tawheed, acts upon Tawheed, and calls others to Tawheed.

It is enough for a person to realize the importance of this matter that he knows Allah, the Exalted, did not create us except for His worship alone, and he also knows that whoever neglects this matter and does not act upon it, he will abide eternally in the Fire of Hell—Allah's refuge is sought.

And here, as we speak before this knowledge, we must mention that the people of knowledge—may Allah have mercy on them—successively wrote works on Aqeedah, works on the fundamentals of religion, works on Tawheed, in order to clarify the greatness of this matter, to encourage people upon it, and to explain the correct position from the false one concerning the people's condition regarding this Tawheed and this Aqeedah.

The first generation remained receiving Aqeedah generation after generation without writing it down, without composing it into works, until innovations arose, and people began to speak and attribute their sayings to Islam, while Islam was free of them. This compelled the scholars of Sunnah, the scholars of Aqeedah, the scholars of Tawheed, to defend Aqeedah and clarify the correct path, so they wrote books refuting the people of innovation. This was the first stage of compilation in the science of Aqeedah.

So Imam Ahmad—may Allah have mercy on him—wrote against the Zanadiqah and the Jahmiyyah. Imam al-Bukhari—may Allah have mercy on him—wrote against the Jahmiyyah. Imam al-Darimi—may Allah have mercy on him—wrote against Bishr al-Mareesi, and he wrote against the Wa'eediyyah, who were the Khawarij and the Mu'tazilah. Likewise, Imam Abu Ubaid al-Qasim ibn Sallam—may Allah have mercy on him—wrote against the Murji'ah, composing his book *al-Iman*. And hardly any book of hadith is free from including refutations against those with false statements.

After that, books were authored in beliefs, but they were not known as "books of creed (*kutub al-i'tiqad*)" until the fifth century Hijri. Before that, they used to write under the name of *al-Sunnah*—books that became known as "Books of Sunnah," by which they meant opposition to the sayings of the innovators. By *al-Sunnah* they meant Islam, Aqeedah, or Tawheed.

So Imam Abu Bakr ibn Abi 'Asim—may Allah have mercy on him—wrote *Kitab al-Sunnah*. Imam Abdullah ibn Ahmad ibn Hanbal wrote *Kitab al-Sunnah*. Imam Muhammad ibn Nasr al-Marwazi—may Allah have mercy on him—wrote *Kitab al-Sunnah*. Imam Abu Bakr al-Khallal—may Allah have mercy on him—wrote *Kitab al-Sunnah*. And likewise, a number of eminent scholars—may Allah have mercy on them—wrote books in beliefs and named them *al-Sunnah*.

Others from among the scholars wrote and named them *al-Shari'ah*, such as Imam Abu Bakr al-Ajurri—may Allah have mercy on him—who

wrote his book *al-Shari'ah*, meaning by it Aqeedah, and he mentioned in it the most important issues in the creed of the Muslim. Likewise, Imam Ibn Battah—may Allah have mercy on him—wrote in *al-Ibanah* about the foundations of the Shari'ah of the saved sect.

Likewise, some of the scholars wrote and named the science of Aqeedah as *Usul al-Din* (the fundamentals of religion), such as Abu al-Hasan al-Ash'ari, who wrote his book *al-Ibanah 'an Usul al-Diyanah*.
All of these books are among the original foundational works in the science of belief, in the science of Tawheed, in which their authors narrated the creed of the saved sect with their chains of narration back to the Messenger of Allah—peace and blessings be upon him and his family—or to the Companions—may Allah, the Blessed and Exalted, be pleased with them—or to the Tabi'in—may Allah have mercy on them—except for what al-Ash'ari wrote in his epistle *al-Ibanah 'an Usul al-Diyanah*, in which he mentioned without chains of narration.

Then, in the fifth century Hijri, these books began to be known as "books of Aqeedah." Among those who wrote in this field was Imam Abu al-Qasim al-Lalika'i—may Allah have mercy on him—who wrote *Sharh I'tiqad Ahl al-Sunnah wal-Jama'ah*. In it, he brought with his chains of narration the creed of Imam Sufyan al-Thawri—may Allah have mercy on him—then he brought with his chains the creed of Imam al-Awza'i—may Allah have mercy on him—then he brought with his chains the creed of Imam Sufyan ibn 'Uyaynah—may Allah have mercy on him—then he brought with his chains the creed of Imam al-Bukhari, the author of the *Sahih*—may Allah have mercy on him—and finally, he brought with his chains the creed of Imam Ibn Jarir al-Tabari—may Allah have mercy on him. This also is added to those foundational books in Aqeedah.

After that, books were written without chains of narration, in various styles and methodologies. Some of them wrote *'Itiqad Ahl al-Sunnah wal-Jama'ah* as concise texts, as did Shaykh al-Islam Ibn Taymiyyah—may Allah have mercy on him—in *al-'Aqidah al-Wasitiyyah*, and as did Imam Ibn Qudamah—may Allah have mercy on him—in *Lum'at al-I'tiqad*.

Likewise, some of the scholars wrote in the form of commentaries upon what the Imams had written concerning the creed of Ahl al-Sunnah. Among the most prominent of them was Shaykh al-Islam Ibn Taymiyyah—may Allah have mercy on him—who included the creed of Ahl al-Sunnah wal-Jama'ah in the first twelve volumes of *Majmu' al-*

Fatawa, all of it concerning the creed of Ahl al-Sunnah wal-Jama‘ah in all its matters, both precise and apparent.

And Shaykh al-Islam is considered a link between the Salaf and the Khalaf, between the early scholars and the later ones, as he exerted great effort in compiling the statements of the Salaf of this Ummah—may Allah have mercy on them—concerning Aqeedah, explaining them, clarifying them, citing them, and directing them—may Allah have mercy on him. Likewise did his distinguished student, Ibn al-Qayyim—may Allah have mercy on him.

So then, this is one type of the books of Aqeedah, namely the books of commentaries.

Another type is those written in the form of poetry. Among them was Imam Ibn al-Qayyim—may Allah have mercy on him—who wrote his *Nuniyyah al-Shafiyah al-Kafiyah* in support of the saved sect. Imam al-Saffarini—may Allah have mercy on him—also wrote a didactic poem in this, and he himself explained it, as was the custom of many up until our present time. Among the best of them was what Hafiz Hakami—may Allah have mercy on him—wrote, where he composed a poem in which he included most issues of Aqeedah, and very little was missing from it, in *Sullam al-Wusul*. He himself explained it—may Allah have mercy on him—in *Ma‘arij al-Qabul*.

Likewise, some of the scholars—may Allah have mercy on them—wrote in other styles of works in Aqeedah. These books included most issues of Aqeedah or some of them.

As for those who wrote specifically in Tawheed, singling out Tawheed in their book apart from the other issues of Aqeedah related to the pillars of faith and others, then many of the scholars also wrote in Tawheed. Among the earliest of them was Imam Ibn Khuzaymah—may Allah have mercy on him—who wrote his book which he titled *Kitab al-Tawheed*. Likewise, Imam Ibn Mandah—may Allah have mercy on him—wrote *Kitab al-Tawheed*. Likewise, Shaykh al-Islam Ibn Taymiyyah—may Allah have mercy on him—wrote *Qa‘idah fi Tawheed al-Uluhiyyah*. Likewise, Imam Ibn Rajab—may Allah have mercy on him—wrote his book *Kitab al-Tawheed*, also known as *Sharh Kalimat al-Ikhlas*. Then the Imams continued upon that path, such as Imam Ahmad al-Maqrizi—may Allah have mercy on him—who wrote *Tajrid al-Tawheed*. Until the Imam, the reviver, Shaykh Muhammad ibn ‘Abd al-Wahhab—may Allah have mercy on him—wrote his book which he titled *Kitab al-Tawheed*

alladhi huwa Haqq Allah ‘ala al-‘Abid. These are the works authored exclusively in Tawheed.

As for the general books that included a section on Tawheed, they are also many. The most prominent and famous of them is *Sahih al-Bukhari*, as we previously mentioned, in which Imam al-Bukhari—may Allah have mercy on him—included in his *Sahih* a book which he called *Kitab al-Tawheed*. Likewise, among the books referred to in this regard is what was written, compiled, or arranged by Shaykh Ahmad ibn ‘Abd al-Rahman al-Banna, the father of the deviant Hasan al-Banna. He arranged the *Musnad* of Imam Ahmad—may Allah have mercy on him—and titled it *al-Fath al-Rabbani bi-Tartib Musnad Ahmad ibn Hanbal al-Shaybani*. In it, he set aside a section for *Kitab al-Tawheed* and included the ahadith narrated by Imam Ahmad—may Allah have mercy on him—from the Prophet—peace and blessings be upon him and his family—concerning Tawheed.

And returning again to the very beginning, to the book that is before us, *Kitab al-Tawheed alladhi huwa Haqq Allah ‘ala al-‘Abid* by Shaykh Muhammad ibn ‘Abd al-Wahhab—may Allah have mercy on him—we say: Before we speak about this written work, it is necessary that we speak about the author.

A Glimpse from the Biography of Sheikh Muhammad bin Abdul Wahhab

He is Muhammad bin Abdul Wahhab bin Sulaiman bin Ali bin Muhammad bin Ahmad bin Rashid Al-Najdi Al-Tamimi, who was born in Al-‘Uyaynah, in the year 1115 AH.

Sheikh Muhammad – may Allah have mercy on him – grew up in a household of knowledge and piety, as his father, Abdul Wahhab bin Sulaiman, was among the scholars of the Hanbali school. His grandfather Sulaiman was also among the prominent scholars, and his uncle Ibrahim bin Sulaiman was also one of the scholars of that era, so he was raised among them.

He memorized the Qur’an before the age of ten, and he studied jurisprudence under his father and his grandfather, jurisprudence of the school (Hanbali madhhab). He debated with them and discussed some of the issues he read in *Al-Sharh Al-Kabeer* and *Al-Mughni* in some narrations from Imam Ahmad – may Allah have mercy on him. His intelligence became apparent – may Allah have mercy on him – since his early childhood.

He did not suffice – may Allah have mercy on him – with taking from the scholars of his homeland only, but he traveled in pursuit of knowledge and for the call, just as other imams had traveled, until it was said: *Do not take knowledge from one who has not traveled in its pursuit.*

He traveled to Al-Madinah, as well as to Makkah, as well as to Al-Ahsa, to Basra, and to other places.

He met a number of scholars, such as Sheikh Abdullah bin Muhammad Al-Shafi'i Al-Ahsai, Sheikh Muhammad Al-Majmoo'i, Sheikh Muhammad Hayat Al-Sindi, Sheikh Hasan Al-Tamimi, Sheikh Yusuf Aal Yusuf, and others, from whom he studied, with whom he debated, and from some of whom he received authorization (*ijazah*).

In Basra, he studied under a number of scholars and debated with some of them; likewise in Al-Ahsa, likewise in Al-Madinah, where he studied under scholars of hadith who granted him general authorization in the books of Sunnah, and specific authorization in some texts which he read to them. He also studied grammar and language, and memorized *Alfiyyah Ibn Malik* – may Allah have mercy on him – under the scholars of Al-Madinah.

Then he returned to Najd, to his home, and he called people in Huraymila at the beginning of his call to Tawheed and denouncing shirk and condemnation, until the people became fed up with him and expelled him. He went to Al-'Uyaynah, his birthplace, and called the people, supported by its Amir, Uthman bin Mu'ammar. He had a gathering in which he taught people Tawheed.

Then he established *commanding the good and forbidding the evil.* Then it happened that a woman confessed to him of committing zina while being previously married, so he stoned her – may Allah have mercy on him. This caused the Amir of Al-'Uyaynah to fear the other rulers, so he pressured the Sheikh and expelled him, so he was expelled from Al-'Uyaynah.

After that he went to Al-Dir'iyyah, where he called its Amir, Muhammad bin Saud – may Allah have mercy on him – to the call of Tawheed. He responded and submitted to him, and Sheikh Muhammad bin Abdul Wahhab – may Allah have mercy on him – pledged allegiance to him on hearing and obedience. The Sheikh then began his fruitful journey of da'wah and jihad, commanding good and forbidding evil. Together they established an Islamic emirate in Al-Dir'iyyah, and then expanded into neighboring regions of Najd, until Allah granted them victory to extend to

Hijaz. In all of that they ruled by the law of Allah, called to Tawheed, commanded good, forbade evil, and destroyed domes and shrines.

Sheikh Muhammad – may Allah have mercy on him – also had a school known as *Wakr al-Tawheed (Nest of Tawheed)*, where he used to call people to Tawheed, and also train with them in combat skills in Wakr al-Tawheed. Thus – may Allah have mercy on him – he combined Tawheed with Jihad, as this religion cannot be upheld except with a guiding Book and a supporting sword, as Shaykh al-Islam Ibn Taymiyyah – may Allah have mercy on him – said.

Many excellent students studied under the Sheikh – may Allah have mercy on him. The most prominent among them were his sons: Husayn bin Sheikh Muhammad, Ali bin Sheikh Muhammad bin Abdul Wahhab, Abdullah bin Muhammad bin Abdul Wahhab. Among them also was his grandson, the scholar Abdul Rahman bin Hasan bin Sheikh Muhammad bin Abdul Wahhab. Among his students also was Amir Abdul Aziz bin Muhammad bin Saud, and also Hamad bin Nasir bin Uthman bin Mu'ammar, and others who learned directly from the Sheikh, received knowledge from him, and some of them wrote his biography and authored works, such as Imam Ibn Ghannam – may Allah have mercy on him. These all studied under Sheikh Muhammad bin Abdul Wahhab – may Allah have mercy on him.

As for the books authored by the Sheikh – may Allah have mercy on him – they continue to be studied by students generation after generation to this very day and as long as Allah wills. Among them: *Kitab al-Tawheed* which we have before us, *Kashf al-Shubuhat*, *Al-Usul al-Thalathah*, *Al-Qawa'id al-Arba'ah*, *Masa'il al-Jahiliyyah*, his abridgment of *Zad al-Ma'ad* of Imam Ibn al-Qayyim – may Allah have mercy on him, his abridgment of *Sirah al-Rasul* – peace and blessings be upon him and his family – by Ibn Hisham, and other works written by the Sheikh – may Allah have mercy on him – which spread far and wide.

Until the Sheikh passed away in the year 1206 AH – may Allah have mercy on him – at the age of ninety-one years, which he spent, as we mentioned, in pursuit of knowledge, in da'wah, in teaching, in jihad, in commanding the good, and forbidding the evil.

And this concise lesson, which is an introduction to this great book, is concluded with a noteworthy point from the biographies of the scholars:

Perhaps you read in the biography and life story of a scholar pages upon pages, even volumes, but this Imam has neither fame nor mention. You

may find that he studied the lengthy works, memorized the concise ones, authored and compiled various works, and so on – yet he is neither remembered nor carried forward by those after him. While with the likes of Sheikh Muhammad bin Abdul Wahhab – may Allah have mercy on him – you read in his biography, or in his life story, that most of those who authored his biography did not go beyond a few pages. Whoever wanted to expand in his biography and life story would only mention the circumstances of Najd at the time Sheikh Muhammad bin Abdul Wahhab – may Allah have mercy on him – lived, some of his contemporaries, and the scholars who lived during his era. The mention of Sheikh Muhammad bin Abdul Wahhab's life story does not exceed a few pages: that he studied such and such texts, which even beginner students of knowledge today may have read and even memorized; that he debated such and such persons; that he sat with such and such scholars; that he received authorization from such and such scholars. That is his life story...

But how did his fame spread, and how did his status rise? His status rose when he openly proclaimed Tawheed, when he responded to the trial of his time, when he clarified matters and was harmed because of it. Just like Imam Ahmad – may Allah have mercy on him – when he spoke during the trial of the creation of the Qur'an, and debated, and argued, and was tested for that reason, Allah raised his mention. While thousands of scholars in the era of Imam Ahmad are not mentioned, and are not known except to a few specialized students of knowledge.

Likewise, Shaykh al-Islam Ibn Taymiyyah – may Allah have mercy on him – when he spoke, advised, and guided in the trial of his time regarding the Names and Attributes, Allah raised his mention. Likewise, Sheikh Muhammad bin Abdul Wahhab – may Allah have mercy on him – when he spoke in the trial of his time, when he defended Tawheed, and when he clarified the shirk of the new idolaters concerning graves and the directing of worship to other than Allah the Mighty and Majestic, Allah raised his mention. And thus, until this very day, we remember and study what he authored and compiled – may Allah have mercy on him.

Likewise, in this era, in the trial of this age – which is the mother of all trials – which is *Hakimiyyah* (sovereignty/judgment), and ruling by other than what Allah the Exalted revealed, whoever speaks out, proclaims, clarifies, advises, and refutes the doubts concerning ruling by what Allah revealed, and concerning ruling by other than what Allah revealed – he will have a share of Allah's saying: *"And We raised high for you your repute"* – exaltation in both abodes, by the help of Allah the Exalted, in this worldly life despite the distortion by those who seek to tarnish the

image of the sincere callers, and despite their plots, crimes, falsifications, and fabrications, by the permission of Allah the Exalted.

In the next lesson, if Allah wills, we will talk about the importance of this great book, and about some of what the Sheikh addressed in this book. And with the help of Allah the Exalted, we will also talk about the most important commentaries on this book, and then we will begin with you, if Allah wills, in mentioning its chapters one by one.

Good. And Allah the Exalted knows best. And may Allah's peace and blessings be upon our Prophet Muhammad, and upon his family and companions altogether. And may Allah reward you.

Questions from the Audience

Question: The questioner says: What is the difference between a general *ijazah* and a specific *ijazah* (authorization)?

Answer: As for the *specific ijazah*: it is when a student reads a particular book to a sheikh, and the sheikh grants him permission (*ijazah*) specifically in that book — meaning he is authorized to teach that book only. This is called a specific *ijazah*; that he grants permission in certain books, or in certain sciences, or in certain narrations — perhaps even granting authorization for one hadith or a few hadiths. So this is a *specific ijazah.*

As for the *general ijazah*, it is when the sheikh grants authorization for all his narrations, readings, and heard transmissions — this is what the scholars of *hadith terminology* call a *general ijazah.*

And as an appendix to this answer: among the scholars who are *musnids* (those who maintain chains of narration), there are some who are known for being strict regarding *ijazah*. They do not grant authorization except after exam upon exam, and only after long years of companionship. And there are also among the scholars those who are lenient — even *very lenient* — granting *ijazah* to the people of the mosque in general, or to the people of their town in general, or to the people of their time in general. These are the very lenient ones.

As for those who take the middle course between these two extremes — sometimes he may find an industrious student and grant him authorization because he knows his condition, even if that student did not read anything to him. And perhaps he examines some of his students and grants them

both a general and specific *ijazah.* Such a one cannot be described as among the lenient ones. And Allah knows best.

Question: From brother …

Answer: As for what relates to the pledge (*bay'ah*) of Sheikh Muhammad bin Abdul Wahhab – may Allah have mercy on him – to Sheikh Muhammad bin Saud – may Allah have mercy on him – it was a *bay'ah* of major leadership (*imamah kubra*). Upon this, some of the scholars of Najd – may Allah have mercy on them – have authored works concerning hearing and obeying (the ruler), and they applied to it the hadiths that were revealed in that regard.

However, we say: When Sheikh Muhammad bin Saud assumed leadership over Al-Dir'iyyah — that small remote region in the desert of Najd — governance among many of the Bedouin tribes was based on customary tribal laws (*'urf*), known as *suloom.* The tribal chief or clan leader would rule according to their customary law. And this is undoubtedly a *Taghutic* (idolatrous or unjust) form of judgment.

And there were regions, such as the Hijaz and others, that gave allegiance and loyalty to the Ottoman Empire. And it is not hidden from you that the Ottoman Empire—despite its strength and its achievements in some aspects—was a state upon the Ash'ari creed and upon a generally Sufi methodology. Thus, it did not denounce what took place at the graves: the construction upon them, circumambulation around them, slaughtering for them, seeking help from them, and the like. This occurred among some of its rulers, though we cannot assert that it was the case among *all* of them.

Therefore, if we were to concede for the sake of argument, it might be said that at that time the Ottoman state could be called an "Islamic state." However, it is not correct in any case to call it *the Islamic Caliphate*, as is commonly known and widespread among many preachers and orators. Over time, during the last century of their rule, their governance came to be by man-made laws in all matters — whether related to criminal issues or administrative ones.

In matters of administration and organization, the Ottoman Empire — from its early beginnings — resorted to incorporating some European laws for administrative and organizational issues only. Because, as we mentioned earlier, the rulers and princes of the Ottoman Empire were Ash'ari in creed, Sufi in methodology, and Hanafi in jurisprudence.

The Hanafis hold that *no one may issue a fatwa in a new matter (nawazil)* except one who has attained *absolute ijtihad* (complete independent juristic reasoning). And those described as such — the absolute *mujtahidun* — had already disappeared long before; for they were the ones who had established the foundational principles, laid down the bases, and formulated the rules of jurisprudence. Everyone who came after them were considered their followers. Some scholars counted those absolute *mujtahidun* in the Ummah to be about forty, while others said fewer or more. Those had perished.

And according to their jurisprudence, it is said: no one may issue a fatwa on a new matter except one who is an *absolute mujtahid.* Many new issues then arose in what is known as the modern or later ages.

The first of these new issues, for example, was when the Europeans fought the Ottomans using cannons and rifles, while those Hanafis fought with swords, arrows, spears, and catapults. Thus, they were defeated in more than one battle. Thereafter, they were compelled — out of necessity and not choice — to permit fighting with cannons and rifles.

When the new issues multiplied, and there was no longer a *mujtahid*, they permitted themselves to introduce European laws concerning administration and organization only. Then Satan gradually led them further, until, as we mentioned, in the last century of their rule, they introduced those laws into all matters — including criminal law. At that point began the rule by other than what Allah had revealed — and we seek refuge with Allah — from that time onward.

For that reason, you find the speech of the scholars of Najd – may Allah have mercy on them – harsh and severe regarding such people.

We say, despite all its faults, weaknesses, and major errors, the Ottoman Sultanate's control did not extend over all parts of the Arabian Peninsula. Indeed, the Arabian Peninsula was not fully occupied except in this present era — by the Americans and their agents. If you read the historical accounts, you find that no one used to covet the desert of Najd, nor those barren lands. They would only control the main cities — such as Yemen, Makkah, Madinah, Hijaz, or Tabuk (which is close to the Levant) and similar places. As for Najd, no invader sought it — not until it was stirred by what came to be known as *black gold* (oil). Only then did the disbelievers occupy it. Before that, even the Islamic states did not give much importance to these regions.

The Ottoman state's rule never reached Najd itself — only its outer edges, such as the Hijaz and similar territories. Najd, as we said, was governed by tribal chiefs. When Sheikh Muhammad bin Saud arose along with Sheikh Muhammad bin Abdul Wahhab – may Allah have mercy on them – they established an Islamic emirate at that time, and they dealt with people as with those who were rebels or insurgents against this state. Thus, they expanded into the surrounding regions and villages by the sword and brought them under the rule of the Islamic emirate.

We say this from the standpoint that Ahl al-Sunnah mention both the virtues and the shortcomings: not all the conditions for leadership (*imamah*) were fulfilled in Sheikh Muhammad bin Saud. The condition of being from Quraysh (*al-qurashiyyah*) was not found in him, for it was said that his lineage goes back to Banu Hanifah, and others said to another tribe — but he was certainly not from Quraysh.

And the Prophet ﷺ said: *"The leaders (imams) are from Quraysh."* (Reported by Ahmad.) And he said: *"The Caliphate is in Quraysh."* And he said: *"This matter will remain in Quraysh as long as two persons remain."* (Al-Bukhari) — and other similar hadiths, which are nearly *mutawatir* (mass-transmitted). More than one scholar has transmitted the consensus on the requirement of Quraysh lineage for the Imamate, such as Qadi 'Iyad and others.

Thus, this condition was not met in Sheikh Muhammad bin Saud. Nevertheless, Sheikh Muhammad bin Abdul Wahhab – may Allah have mercy on him – pledged allegiance to him, based on his knowledge and understanding – may Allah have mercy on him. This indicates that there is both an elective *bay'ah* (by choice) and a compelled *bay'ah* (by necessity).

For at that time, they were not in a position of wide choice; there was no option among multiple Qurayshi individuals in whom the conditions of leadership were all present. So, they established it (the Imamate) in someone other than Quraysh — since this ruler was among the righteous, from the companions of the scholars, and one who preserved the integrity of the Muslims and implemented the *hudud* (Islamic punishments). There is no doubt that the jurist, in choosing between two evils, would choose the lesser — thus he would turn to this ruler, pledge allegiance to him, and proceed with him upon that basis.

As happened in the modern era regarding what is known as the Taliban at the beginning of their affair — when one looked across the entire world, he would not find a state ruling by the law of Allah, the Exalted. So the

Taliban arose, a group of students of knowledge who graduated from what is called "the Azhar of India," who followed the Maturidi creed (followers of Abu Mansur al-Maturidi). These were a group of innovators, yet they rose in a land and implemented the rule of Allah therein. Their leader was not from Quraysh, but rather from the Pashtun tribes, which belong to an Indian race. Furthermore, their leader was not upon the Salafi creed, and they adhered to the Hanafi school of jurisprudence. So all these were "black marks" in them, yet the righteous and the best of the mujahideen of the land joined them and gave them allegiance at that time. Why? Because, as Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: *"The jurist is the one who knows the better of two good things and the worse of two evils, not the one who merely knows good from evil."*

So this state (i.e., the Taliban state at that time), despite what we mentioned of their flaws, remained better than the rest of the tyrannical states that ruled by other than the law of Allah, the Exalted. Hence, the righteous Muslim, the caller to Allah, the scholar — either he would live under the authority of the tyrants, calling to Allah secretly and in concealment, or he would openly declare the truth and thus his fate would be imprisonment, torture, and perhaps even death. Or he would migrate from one land of disbelief to another, where the harm might be somewhat lighter upon him — living among the polytheists. Or he would join the Taliban state despite its mistakes; for indeed, joining them and entering under the authority of Muslims at that time — despite their innovation and sin — was certainly lighter than remaining among and leaning toward the oppressors.

Until Allah, the Exalted, granted victory — and this is a branching detail in the answer — by establishing the Islamic State in which the conditions of the Imamate were completed. Therefore, by the grace of Allah, we no longer needed to choose between the lesser of two goods or the lesser of two evils.

Now, by way of comparison between this state (the Islamic State) and that earlier state — I mean the state of Shaykh Muhammad ibn Saud — and the position of the scholars regarding that state and the position of the scholars regarding this one, we say:

The Islamic State today covers a land many times larger than that of Muhammad ibn Saud's state at that time. Then, the Islamic State today — its Imam is Qurashi, indeed from the noblest branches of Quraysh, a

Hashemite and a Husayni (may Allah preserve him). Whereas the ruler of the earlier state was not from Quraysh.

Then, if we look at the position of the scholars of that time toward that state, and the position of the scholars today toward this state: none of the prominent scholars of that time entered under the authority of that state except Shaykh Muhammad ibn Abd al-Wahhab (may Allah have mercy on him) and those who took from him. As for his contemporaries among the shaykhs, imams, scholars, and jurists — such as the great scholar Imam al-Shawkani, the Hanafi scholar Ibn Abidin, and others — al-San‘ani praised them at first and then it is said that he later criticized them. Others among the imams took opposing stances toward that emerging state at the time.

So do not be deceived by the multitude of those opposing this (Islamic) state today. If all those scholars who oppose the Islamic State today were gathered together in one place, they would not equal even half of al-Shawkani — nor a quarter — nor a third, and even the third would be much!
So do not be concerned with, nor raise your heads to, those who oppose the Islamic State today — even though, as we have said, the reasons for opposition in that earlier time were greater than the reasons for opposing the Caliphate State today.

We make one more note — and this is an addition upon an addition:
The Saudi state has passed through phases and stages — the first Saudi state, then the second, then the third.

As for the first: it was an Islamic state, established, as we mentioned, by Shaykh Muhammad ibn Saud and Shaykh Muhammad ibn Abd al-Wahhab (may Allah have mercy on them both).
Then came the second Saudi state, which was also Islamic.
But the third Saudi state — known today as the Kingdom of Saudi Arabia — is a *Taghuti* (idolatrous/tyrannical) state since its very inception. It was established by Abdulaziz ibn Abdulrahman ibn Faisal ibn Saud — a man who was an agent of the British during the period of British occupation of the Islamic lands. The French also shared in the occupation of some countries such as Syria, Tunisia, and others, while the Italians occupied Libya and other lands.

When these powers entered the lands that had long been under Muslim rule, for one reason or another they eventually withdrew from them — perhaps to avoid the blows of those who had zeal, nationalism, or Islamic sentiment — those who could not bear to see their homeland trampled by

a foreign occupier. So they withdrew, leaving behind agents who wore our clothes, spoke our tongues, bore our names, and falsely and deceitfully claimed to belong to our religion — yet they ruled by other than our Sharia.
The countries that were ruled by the British, when they withdrew, continued to be ruled by British laws. The countries ruled by the French, when they withdrew, were ruled by French laws — and so on.

The British were in the Gulf states — in Bahrain, Qatar, Kuwait — and in Kuwait was Abdulrahman ibn Faisal. They wanted him to cooperate with them in entering Najd, but he excused himself due to old age and recommended his young son — Abdulaziz. They agreed with him to enter the Arabian Peninsula. But since this peninsula was filled with tribes and clans known for patience, stubbornness, and bravery — they needed to enter it under a guise that would be accepted.
So Abdulaziz entered under the guise of reviving the call of Shaykh Muhammad ibn Abd al-Wahhab and reviving the state of Muhammad ibn Saud. Thus, some people responded to him — those known for tribal partisanship and their pride in their clans. Each tribe had its slogan of pride through their womenfolk, saying: “I am the brother of so-and-so,” “I am the brother of so-and-so…”

So these people — who desired to command good, forbid evil, offer sincere advice, and renew monotheism — named themselves *Ikhwan min ata‘a Allah* (Brothers of those who obey Allah). They said: whoever obeys Allah, we are his brothers. They supported Abdulaziz ibn Abdulrahman in his conquests of regions, villages, and towns.
But when they had conquered those regions for him, they wanted him to enter Kuwait — and he refused. Why? Because his masters, the British, were in Kuwait. So he refused, and they declared him a disbeliever. Then some scholars of Najd ruled that *Ikhwan min ata‘a Allah* were rebels, and that fighting them was obligatory. So they fought them and killed them — many were killed, many were driven out, and some of the elderly among them remained. Some still live in the deserts of Najd, and some of the shaykhs met them — like Shaykh Abu Bakr al-Qahtani, who met some of them, and likewise Shaykh Uthman al-Nazih (may Allah accept him), who also met some of them. These are the ones known as *Ikhwan min ata‘a Allah*, and perhaps we will speak about them, Allah willing.

But what we want to emphasize is that the third Saudi state — from the time of Abdulaziz until the rule of his sons, who succeeded one another — all of it is a *Taghuti* (idolatrous/tyrannical) state, disbelieving in Allah, the Exalted.

And Allah, the Exalted, knows best.
And may peace and blessings be upon our Prophet Muhammad, his family, and his companions altogether.

Lesson Two

In the name of Allah, the Most Merciful, the Most Compassionate. All praise is due to Allah, and sufficient is He for us. May peace and blessings be upon the chosen Prophet, upon his family, his companions, and those who follow his Sunnah.
To proceed:

Yesterday, we spoke in a *first introduction* before beginning together the study of *Kitāb al-Tawḥīd* (The Book of Monotheism). And today, by the will of Allah Almighty, we will speak in a *second introduction* concerning this book.

But before that, we must ask a few questions so that we may connect what we said previously with what we are about to say, by Allah's permission.

Who remembers one book written as a refutation against the people of innovation (ahl al-bidaʿ)?
– Student: What Imam Ahmad wrote against the Jahmiyyah and the heretics.
– Shaykh: May Allah bless you.

Who remembers *three major books* on creed (*ʿaqīdah*) whose authors narrated them with chains of transmission (isnād) back to the Messenger of Allah ﷺ, to his Companions – may Allah be pleased with them – and to those who came after them?
– Student: *Kitāb al-Sunnah* by al-Lālikā'ī.
– Shaykh: That is also among the books, but we mean the earlier ones, which we will come to later, inshā'Allāh.
– Student: *Kitāb al-Sunnah* by Imam ʿAbdullāh ibn Ahmad, *Kitāb al-Sunnah* by Abu Bakr ibn ʿĀṣim, and *Kitāb al-Sunnah* by Imam Abu Bakr al-Khallāl.
– Shaykh: Yes, excellent, may Allah bless you.

These are three of the *musnad* (chain-based) works on creed, but they were written before this discipline came to be known by that specific name.

As for the books written later—after the fifth century AH—they were called *ʿaqīdah* or *iʿtiqād*. But that is not what we are asking about here. Rather, we ask about two books known by the name *Kitāb al-Tawḥīd* (Book of Monotheism)?
– Student: One by al-Maqrīzī, and one by Ibn Khuzaymah.
– Shaykh: Yes, excellent.

A number of scholars authored books with this title, including Ahmad al-Maqrīzī, the historian, and Imam Ibn Khuzaymah – may Allah have mercy on him.
These were some review questions from the previous lesson.

Now, in today's lesson, we begin by discussing that *tawḥīd* (monotheism), as you know, is divided into three categories. Those who made this division did so by deducing it from the Book of Allah and the Sunnah of His Messenger ﷺ, such as Shaykh al-Islām Ibn Taymiyyah – may Allah have mercy on him – and others. They said:

1. Tawḥīd al-Rubūbiyyah (Oneness of Lordship) – affirming the oneness of Allah in His actions: that He alone is the Creator, the Provider, the Giver of life, the Taker of life, the Controller, the Judge, and the Lawgiver, glorified and exalted is He.
2. Tawḥīd al-ʿIbādah (Oneness of Worship) – also called *Tawḥīd al-Ulūhiyyah* – which is singling out Allah alone in the actions of the creation:
   We pray only to Allah, slaughter only for Allah, supplicate only to Allah, seek help only from Allah, seek rescue only from Allah, and refer for judgment only to the law of Allah, the Mighty and Majestic.
3. Tawḥīd al-Asmāʾ wa al-Ṣifāt (Oneness of Names and Attributes) – affirming for Allah whatever He affirmed for Himself or His Messenger ﷺ affirmed for Him, without likening (tashbīh), without comparing (tamthīl), without denying (taʿṭīl), and without asking how (takyīf).

All three types are discussed in *Kitāb al-Tawḥīd* by Shaykh Muhammad ibn ʿAbd al-Wahhāb – may Allah have mercy on him. However, he focused particularly on *Tawḥīd al-Ulūhiyyah* (the oneness of worship). The bulk of his book is devoted to explaining this aspect of tawḥīd and warning against *shirk* (polytheism) — both *major shirk* and *minor shirk* — as well as warning against the means that lead to shirk.

Thus, the content of *Kitāb al-Tawḥīd* encompasses all three forms of tawḥīd, but its primary focus is on *Tawḥīd al-Ulūhiyyah* and on warning people against violating it — especially the *shirk* related to graves.

The reason for this was that Shaykh Muhammad – may Allah have mercy on him – lived in an environment where grave-worship had spread: seeking help from those buried, calling upon them, slaughtering for them, and circumambulating around their graves and the like.

When he saw these great evils that opposed the very foundations of religion, he composed this great book – may Allah have mercy on him. His main concern in this work was to clarify tawḥīd and warn people against shirk and falsehood.

This book (*Kitāb al-Tawḥīd*) was the first book authored by Shaykh Muhammad – may Allah have mercy on him. Scholars have differed about the place where he wrote it.

Some said he wrote it in *Huraymilāʾ* during his stay there – and this is the view chosen by the notable historian Ibn Ghannām – may Allah have mercy on him – who mentioned in his history that Shaykh Muhammad wrote *Kitāb al-Tawḥīd* in that town.

Other scholars said he composed it in *Basra*. This was the view preferred by the scholar ʿAbd al-Raḥmān ibn Ḥasan, the grandson of Shaykh Muhammad – may Allah have mercy on them both – who mentioned that he benefited from the hadith collections available in the schools of Basra.

It is possible to reconcile these two opinions by saying that he may have *started* writing the book in Basra and *completed* it in Huraymilāʾ — editing it, adding the chapter headings, and other details after settling there.

Or it could be said that he wrote it in Basra, but it only became well-known and widely circulated after he had settled in that town. Thus, reconciling the two reports is quite possible.

That concerns the *place* where Shaykh Muhammad – may Allah have mercy on him – wrote this book.

As for his *methodology* in it: the Shaykh – may Allah have mercy on him – made it a *tradition-based* (*atharī*) book, meaning he did not fill it with his own compositions and lengthy discussions. Rather, he structured it by chapters and supported each chapter with verses of the Qur'an, sayings of the Prophet ﷺ, statements of the Companions – may Allah be pleased with them – and of the Tabiʿīn (their followers) – may Allah have mercy on them.

This, then, was the method of the Shaykh – may Allah have mercy on him – in this book.

Then indeed – may Allah have mercy on him – he divided this book into many chapters, arranging and ordering them according to importance. Thus, he would place the most important topics first, then those of lesser importance – may Allah have mercy on him.

He also assigned specific issues (masā'il) to each chapter. These *masā'il* are the *derived rulings and lessons* from the content of that chapter. He then arranged these *masā'il* according to the order in which the texts (Qur'ān and Sunnah) appeared in each chapter.
This was the method of Shaykh Muhammad ibn ʿAbd al-Wahhāb – may Allah have mercy on him – in compiling this book.

As for his sources and references, as we mentioned before, he relied upon the Qur'ān, the Sunnah, and the narrations (athār).
Among his primary sources were:

- The Book of Allah, the Exalted,
- Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim,
- The Sunan collections: *Sunan Abī Dāwūd*, *al-Tirmidhī*, *al-Nasā'ī*, and *Ibn Mājah*,
- The Musnads, such as *Musnad Imām Aḥmad* – may Allah have mercy on him – *Musnad Abī Yaʿlā*, and *Musnad al-Bazzār*,
- As well as other *Ṣaḥīḥ* works, like *Ṣaḥīḥ Ibn Ḥibbān* and *al-Mustadrak* by al-Ḥākim,
- And other valuable works such as *Kitāb al-Zuhd* by Wakīʿ and *Kitāb al-Zuhd* by Aḥmad ibn Ḥanbal – may Allah have mercy on him.

Upon these *original foundational books*, Shaykh Muhammad ibn ʿAbd al-Wahhāb – may Allah have mercy on him – relied in compiling his *precious work* (*Kitāb al-Tawḥīd*).

As for the hadiths contained in this book, *they are, in general, authentic*. However, there are a few hadiths that are *criticized* and considered *weak* by some scholars – but these are *not* hadiths upon which there is consensus regarding their weakness.
Every hadith that is criticized in this book has *scholarly disagreement* regarding its authenticity and weakness.

As for *fabricated* hadiths or those *universally agreed to be weak*, Kitāb al-Tawḥīd is completely free from them.
This fact itself is an indication of the Shaykh's deep knowledge of ḥadīth

science, for he did not include in his book *any fabricated hadith*, nor *any hadith unanimously agreed upon as weak*. Rather, he included only *authentic hadiths* or *those disputed among scholars*, and the *authentic ones are the majority*.

Because of this, the scholars gave great attention to tracing, verifying, and authenticating the hadiths and reports mentioned in this book.

Among those scholars was Abū Sulaymān Jāsim al-Fuhaid al-Dawsarī, who authored a book on the *taḫrīj* (verification of chains) of *Taysīr al-ʿAzīz al-Ḥamīd* (a commentary on *Kitāb al-Tawḥīd*).
Also, Ṣāliḥ ibn ʿAbdullāh al-ʿUṣaymī wrote *al-Durr al-Naḍīd fī Taḫrīj Kitāb al-Tawḥīd*.

Other scholars also wrote works in this field.
Among them was Shaykh Nāṣir ibn Ḥamad al-Fahd – may Allah free him from captivity – who wrote a valuable booklet entitled *Tanbīhāt ʿalā Kutub Taḫrīj Aḥādīth Kitāb al-Tawḥīd*.

In it, he reviewed and critiqued some of those who had written earlier in this area. He clarified which views were *stronger* and which were *weaker*, supported the most correct positions, and explained the *justification* of the Shaykh – may Allah have mercy on him – in including certain hadiths.
May Allah have mercy on him in his life and after his death.

As for the masā'il (issues or lessons) at the end of each chapter – as we mentioned – they vary.
In some chapters, the Shaykh expanded them greatly, while in others he shortened them.
In some chapters, you may find *five*, *ten*, or *fewer* or *more* benefits. The smallest number of *masā'il* in a chapter is *two*, and the greatest number is *thirty*.

He – may Allah have mercy on him – mentioned these at the end of each chapter.
This demonstrates the *jurisprudential insight (fiqh)* of the Shaykh – may Allah have mercy on him – as he derived these rulings and benefits directly from the texts and narrations themselves.

Scholars gave particular attention to these *masā'il*.
One of them, Shaykh ʿAbdullāh al-Duwayyish – may Allah have mercy on him – authored a separate book specifically explaining the *masā'il* of Shaykh Muhammad ibn ʿAbd al-Wahhāb.

He titled it *Sharḥ Masā'il Kitāb al-Tawḥīd* (Explanation of the Issues of the Book of Tawḥīd).

As for the praise of the scholars for *Kitāb al-Tawḥīd*, this book spread widely across the East and the West and was translated into numerous languages: Persian, Urdu, French, German, Albanian, English, and many others.

Scholars, both Arab and non-Arab, praised it – foremost among them being the Imams of the Najdī daʿwah (reform movement), such as the sons and grandsons of the Shaykh.

It was praised by Shaykh Sulaymān ibn ʿAbdullāh, Shaykh ʿAbd al-Raḥmān ibn Ḥasan, Shaykh ʿAbd al-Laṭīf ibn ʿAbd al-Raḥmān, Shaykh Muḥammad ibn Ibrāhīm, Shaykh Ḥamad ibn ʿAtīq, and others among the scholars.

Shaykh Muḥammad ibn Ibrāhīm – may Allah have mercy on him – mentioned in his *Collected Fatwas* a story about this.

He said that one of the preachers, ʿAbd al-Raḥmān al-Bakrī, was once in *India*. There, a gathering of Indian scholars used to take place. At the end of each session, their Shaykh would speak ill of Shaykh Muhammad ibn ʿAbd al-Wahhāb – may Allah have mercy on him – supplicating against him and criticizing his daʿwah (call).

When that preacher saw this behavior, he wished to find a wise way to invite them.
So, he took *Kitāb al-Tawḥīd*, removed its cover, and handed it to that Indian Shaykh.
The Indian scholar read it from beginning to end, admired it, and praised it profusely.

Then, the preacher informed him that this very book which he was praising was authored by Shaykh Muhammad ibn ʿAbd al-Wahhāb, the same man he used to attack.

The Indian Shaykh initially denied this. But when he verified the matter with the owners of the bookstores and compared the manuscript copies, he realized that it was indeed authored by the Shaykh.
He then retracted his criticism and began to praise him instead – may Allah have mercy on them all.

This *precious book*, which earned such praise from the scholars, clearly demonstrates that they devoted their time and efforts to bringing its goodness to the people, explaining it, and clarifying it.

Thus, they produced many commentaries (shurūḥ) on *Kitāb al-Tawḥīd*. These commentaries became numerous and diverse. Here we mention the most important and distinguished among them:

1- The first and highest of these commentaries is *Taysīr al-ʿAzīz al-Ḥamīd fī Sharḥ Kitāb al-Tawḥīd*, authored by Shaykh Sulaymān ibn ʿAbdullāh ibn Shaykh Muḥammad ibn ʿAbd al-Wahhāb – may Allah have mercy on them all.
This was the *first commentary* ever written on *Kitāb al-Tawḥīd* and remains the *most comprehensive*.

However, Shaykh Sulaymān – may Allah have mercy on him – passed away before completing it.
He finished up to the chapter *"What has been reported concerning those who deny al-Qadar (divine decree)"*, and died afterward, leaving *seven chapters unfinished*.

The publisher of *Taysīr al-ʿAzīz al-Ḥamīd* offered the task of completing the commentary to Shaykh Muḥammad ibn Ibrāhīm – may Allah have mercy on him – who intended to do so, but time did not permit him.

After that, the publisher took the *remaining seven chapters* from *Fatḥ al-Majīd* (another commentary on *Kitāb al-Tawḥīd*) and appended them to *Taysīr al-ʿAzīz al-Ḥamīd*.
Thus, the printed version of *Taysīr al-ʿAzīz al-Ḥamīd* contains the complete commentary of Shaykh Sulaymān, except for those last seven chapters, which were filled in from *Fatḥ al-Majīd*.

What distinguishes this book from others is that it was *the first* ever written in this field, and *all subsequent commentaries* are either *directly based on it* or *derived from those who benefited from it*.

2- After that, Shaykh ʿAbd al-Hādī ibn Muḥammad ibn ʿAbd al-Hādī al-Bakrī wrote a commentary titled *Taḥqīq al-Tajrīd fī Sharḥ Kitāb al-Tawḥīd*.
He benefited greatly from Shaykh Sulaymān's *Taysīr al-ʿAzīz al-Ḥamīd*, but what distinguishes his work is that he included *unique benefits* not found in *Taysīr* nor in *Fatḥ al-Majīd*.

His method was to take each chapter, explain it, and *embellish it with poetic verses* and *linguistic notes*.
Moreover, whenever he wanted to mention a particular point, he would clearly label it by saying "Fā'idah (benefit)," or "Tatimmah (supplement)," or "ʿIlm (knowledge)," or similar expressions—sometimes in the middle of the explanation, and sometimes at the end of the chapter.

Also among the important commentaries on the book of Shaykh Muhammad *Fath al-Majid Sharh Kitab al-Tawhid* is the commentary on *Kitab al-Tawhid* by Shaykh ʿAbd al-Rahman ibn Hasan, the son of Shaykh Muhammad ibn ʿAbd al-Wahhab. This commentary is the most famous explanation of Shaykh Muhammad's book — may Allah have mercy on him.

The book of Shaykh ʿAbd al-Rahman is derived from the words of Shaykh Sulayman, as he refined it, reviewed it, added some benefits, and omitted what he said was repetitive. He said that some of the topics were expanded upon in one chapter and then repeated in another, so he removed that repetition and sufficed with some sections instead of others.

Also among the books that explain *Kitab al-Tawhid* is *Qurrat ʿUyun al-Muwahhidin fi Daʿwat al-Anbiyaʾ wal-Mursalin*. This book is like marginal notes (hashiyah) on *Kitab al-Tawhid*. It is an abridgment of *Fath al-Majid*, and it is also authored by Shaykh ʿAbd al-Rahman ibn Hasan, except that he did not name it with this title — the one who gave it this name was his son, ʿAbd al-Latif.

Also among the commentaries on *Kitab al-Tawhid* is the book *Ibat al-Tandid bi Ikhtisar Sharh Kitab al-Tawhid*. This book was written by Shaykh al-ʿAllamah Hamad ibn ʿAtiq — may Allah have mercy on him. He wrote it as an abridgment of *Taysir al-ʿAziz al-Hamid* by Shaykh Sulayman, so he summarized the book and added some useful notes. Some people think that this book by Shaykh Hamad is an abridgment of both *Fath al-Majid* and *Taysir al-ʿAziz al-Hamid*, but in fact it is a summary only of *Taysir al-ʿAziz al-Hamid*. It has even been said that Shaykh Hamad had not seen *Fath al-Majid* at the time he wrote this book, but that he became familiar with it only afterward.

Also among the important books that explain *Kitab al-Tawhid* in clear and straightforward expressions is *Al-Qawl al-Sadid fi Maqasid al-Tawhid*, written by Shaykh al-ʿAllamah ʿAbd al-Rahman al-Saʿdi — may Allah have mercy on him. This book is distinguished by the simplicity of its language and by explaining the book paragraph by paragraph.

Also among the important works that explain *Kitab al-Tawhid* is the *Hashiyah ʿala Kitab al-Tawhid* by Shaykh al-ʿAllamah ʿAbd al-Rahman ibn Muhammad ibn Qasim — may Allah have mercy on him. He is the same scholar who compiled *Majmuʿ Fatawa Shaykh al-Islam Ibn Taymiyyah* — may Allah have mercy on him — in thirty-five volumes. These volumes of *Majmuʿ al-Fatawa* were collected by Shaykh Ibn Qasim — may Allah have mercy on him. He is also the one who compiled *Al-Durar al-Saniyyah* — the collection of answers and letters from the scholars of the Najdi daʿwah. He — may Allah have mercy on him — also wrote marginal notes (hashiyah) on *Kitab al-Tawhid*, drawing from many books that had explained this work.

Also among the useful books that explain *Kitab al-Tawhid* is *Al-Muʿtasar fi Sharh Kitab al-Tawhid* by Shaykh al-ʿAllamah ʿAli al-Khudayr — may Allah free him from captivity. Among the merits of this book, in addition to what it includes of reports and quotations from the early imams and its detailed analysis of issues, is that it connects the book and its topics to contemporary realities.

So these are some of the books written by the scholars — may Allah have mercy on them — in explanation of *Kitab al-Tawhid*. There is not a single scholar from the Arabian Peninsula except that he has an explanation of *Kitab al-Tawhid* — some brief, some extensive, some correct, and some mistaken.

Because the *Murjiʾah* (postponers) of this era — who claim attachment to Salafiyyah and falsely ascribe themselves to the tradition (athar) — hasten to explain such books: the books of Shaykh Muhammad ibn ʿAbd al-Wahhab and the books of the Najdi daʿwah imams, as well as the works of Shaykh al-Islam Ibn Taymiyyah, Ibn al-Qayyim, and similar scholars. Why do they rush to do this?

They do so in order to set obstacles and conditions that Allah Almighty has not authorized in any ruling — to prevent anyone who reads this book or listens to its true teachers from applying these rulings to the *taghut* (false gods, tyrants) of this age. They confine these discussions and restrict them only to the *shirk* (polytheism) of common people — such as what happens at graves — while regarding the *shirk* of ruling by other than what Allah revealed, or befriending Jews and Christians, and the like — they place a thousand conditions and restrictions upon these topics. We seek refuge with Allah from that.

Therefore, one should not pay attention to such people, nor listen to their explanations, nor read their commentaries. The works of others among those we mentioned are sufficient and enriching.

And Allah Almighty knows best. May blessings and peace be upon our Prophet Muhammad, his family, and his Companions. May Allah reward you with goodness.

Questions from the audience

The one who asked this question refused to answer it...

Is there any question?

> A brother asks: “Ibn Ghannam...?”
> Shaykh: No, he does not have a commentary. What he wrote was in the history of the Najdi daʿwah scholars whom he accompanied, and he was among their students.

Question: “Embracing (muʿanaqah) — is it part of the Sunnah?”
Answer: As for embracing, the scholars — may Allah have mercy on them — differed on this issue. Some said it is an innovation (*bidʿah*), some said it is a Sunnah, and some took a middle position, saying it is done for one who comes from travel or similar situations.

When some imams came to Imam Malik — may Allah have mercy on him — Imam Malik said: “If embracing were a Sunnah, I would have embraced you.”

However, it has been reported that the Prophet ﷺ embraced Jaʿfar ibn Abi Talib — may Allah be pleased with him — upon his return from Abyssinia, and other similar reports exist. So the basic ruling on embracing is that it is for those returning from travel or after an absence or similar circumstances.

As for shaking hands (*musafahah*), there are authentic hadiths and narrations about it. The Prophet ﷺ said that when two Muslims shake hands, their sins fall away, and he ﷺ would not withdraw his hand from another’s handshake until the other withdrew first, and other such narrations.

As for kissing, there are some narrations in which the Prophet ﷺ forbade it, but the additional wording about kissing is considered irregular (*shadh*), so there is no harm in kissing.

Question: "What about the issue of touching the Mushaf (Qur'an) while in a state of minor or major impurity — and the disagreement on this matter?"
Answer: The scholars — may Allah have mercy on them — have differed regarding touching the Mushaf while in a state of minor or major impurity. The majority of scholars, including the four imams, ruled that it is prohibited. Others, like the Ẓahiriyyah (literalists) such as Ibn Hazm and those who agreed with him, permitted it — and this is the stronger opinion, Allah willing.

However, the opinion of the majority carries weight, respect, and strength. They based their view on the saying of Allah Almighty:

> "None touch it except the purified." *(Surah al-Waqiʿah)*

The response to this is that Allah Almighty did not say "the *mutatahirun* (those who purify themselves)," but rather "the *mutahharun* (those who are purified)." The *mutahharun* are those purified by others — that is, the angels who are purified by Allah Almighty. Thus, the verse refers to the *Preserved Tablet (al-Lawh al-Mahfuz)*, and those who touch it are the angels purified by Allah.

And if it is said that the verse refers to the physical Mushaf, then it can be said that a Muslim is not impure, as mentioned in the hadith of Abu Hurayrah — and Allah Almighty has purified him through Tawhid (monotheism). Allah said:

> "Indeed, the polytheists are impure." *(Surah al-Tawbah)*

The monotheistic Muslim is the opposite of that. Thus, in all his states the Muslim is pure, and it is permissible for him to touch the Mushaf.

However, as we mentioned, this opinion was held only by the Ẓahiriyyah and a few imams. Publicizing this opinion and spreading it may bring about harm, and as we mentioned, the view of the majority has an established authority in prohibiting it.

Yes…

He asks about a book I recommend for a commentary on *Kitāb al-Tawḥīd*...
Answer: I say: take al-Muʿtasar, for it is the essence (the extract) of the Ahl al-Sunnah wa-al-Jamaʿah.

Question: He says: Is it better to memorize *Kitāb al-Tawḥīd* together with its legal issues (masāʾil) or to memorize the text alone?
Answer: The better, and Allah Almighty knows best, is to memorize the matn (the text) without the issues; and if one has vigour/energy, he can then complete the issues.

He asks about the ruling on giving the adhan in the newborn's right ear?
Answer: We say: it is a sunnah, by Allah's permission, and some weak (ḍaʿīf) reports exist concerning it which strengthen one another. As for giving the adhan or the iqāmah in his left ear — nothing authentic supports that — and Allah knows best.

He asks about the ruling on photographic images.
Answer: We say: this is an ijtihādī (jurisprudential) matter arising from the new occurrences of this age, and the scholars — may Allah have mercy on them — differed in it between those who forbid and those who permit. What we find closest to correctness is to say permissibility; because these photographs, though they share with the old images (hand-drawn pictures, statues) in the sinful aspect, nevertheless the Prophet ﷺ said about people in the Last Times: "There will be people of my Ummah who drink wine while they call it by another name" (narrated by Abū Dāwūd). For that reason some scholars of Najd hastened to prohibit qahwa (coffee) when it first appeared in the Hejaz and Najd. Why did they forbid it? Because they considered its name; in Arabic "qahwa" is among the names of wine, and they said the Prophet ﷺ reported, as in al-Hākim and others: "they call it by another than its name" — they drink wine but call it something else, so they did not call it wine but called it "coffee," and thus they ruled it prohibited. But when they examined the reality of the matter — and the jurists say the criterion is the realities and meanings, not the words and verbal forms — they permitted it.

So this is one kind of image and that is another kind of image. Yet a viewer of the photographic image finds it closer (in ruling) to the mirror-image; why? Because it reflects and confines (captures). A mirror reflects the image without confining it, whereas photographic images, in addition to reflection, imprison the image. The image that appears in a mirror of a woman is not a mudaāhah (a true replication) of the creation of Allah — rather it is the image of what Allah created but it is reflected. If there

were a true replication (mudaāhah) the Prophet would have prohibited it; he prohibited standing in front of a mirror, or sitting by a river, or by a well, or similar things that reflect the image of what Allah created — and that is not a replication (mudaāhah) like what occurs in hand-drawing or figurative representation (tajsīd) such as statues and the like.

So if Abū al-Faḍl wrote a book and penned it with his own hand, then our brother Tamīm imitated that handwriting exactly and wrote it letter by letter — if we ask "whose handwriting is this?" one would say "Tamīm's handwriting," not Abū al-Faḍl's; rather it is an imitation of Abū al-Faḍl's hand. But if we take Abū al-Faḍl's handwriting and put it on a copying machine and reproduced a hundred copies, and then distributed those copies to you and ask "whose handwriting is this?" — one would say "Abū al-Faḍl's handwriting," not the machine's; rather it is a reflection of Abū al-Faḍl's handwriting, not an imitation or emulation of Abū al-Faḍl's hand.

If we conceive the matter in the way presented, then nothing stands in the way of saying it is permissible and lawful. And Allah knows best.

This is a loaded (trap) question, because I know of one among our brothers and beloved ones who wrote a book and ruled in this matter (the opposite); so I ask (the question) so that I may say the contrary to him... Yes...

Question: He says: What is the ruling on moving the forefinger (al-sabbābah) during the tashahhud?
Answer: This is one of those matters in which difference is permissible; scholars long ago and recently differed on it. But what we see as closer to correctness is pointing with the forefinger without moving it, because the narration of the hadith was reported by more than eleven narrators and all of them reported it as pointing (ishārah), and there is an additional single narration that the Prophet used to move his forefinger. As for Sufyān al-Thawrī and Ibn ʿUyaynah and others of the scholars who transmitted this hadith, they narrated it with the wording "he pointed with his forefinger" (ashāra bi-sabbābatihi / yushīru bi-sabbābatihi) — without moving it.

So we say that the extra narration is an anomalous extra report (rīwāyah zāʾidah shādhdhah) and is judged as anomalous because one cannot reconcile (harmonize) between "pointing" and "moving." Some have said: combining movement and pointing is possible by a slight movement that does not remove the state of pointing while it is also moving.

Question: He asked: When does the worshipper raise his hands in prayer when rising to the third rakʿah — should the raising of the hands be at the tashahhud or after standing up?
Answer: We say: it has been reported about the Prophet ﷺ that he would raise his hands at every raising and at every lowering, and the commentators of this hadith mentioned that in the context of qiyām (standing). So every raising and every lowering in which the hands are raised is from the standing (i.e., one raises the hands when standing). As for raising the hands after completing the tashahhud and then moving to stand, this has been said only by Shaykh al-Albānī among contemporary scholars; he said that as an understanding of the hadith, but it is not the explicit wording of a hadith. This is one of the matters in which al-Albānī was strict in his understanding of some issues, and Allah knows best.

He asks about the Rāwafid (Rafidah/—a term used for certain Shīʿī groups) and the ruling regarding those who stop (compromise) with them?
Answer: These questions will come, God willing, with our explanation of *Kitāb al-Tawḥīd*.

May Allah bless you all, and may Allah's peace and blessings be upon our Prophet Muḥammad and upon his family and companions all together, and may Allah reward you with goodness.

Lesson Three

In the name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah, and sufficient is He, and peace and blessings be upon the chosen Prophet, and upon his family, his companions, and those who follow his Sunnah.
To proceed:

In the previous lesson, we spoke about the second introduction regarding *Kitab al-Tawheed*. So, who among you remembers — where did Sheikh Muhammad bin Abdul Wahhab (may Allah have mercy on him) write this precious book?

A student: It is said he wrote it in *Huraymila'*, and it is also said in *Basra*.
The Sheikh: Yes, that's right — this was the view favored by Abdul Rahman, the grandson of the Sheikh.
Alright… now, who remembers for us the most comprehensive commentary (*sharh*) on *Kitab al-Tawheed*?

A student: The book of Sheikh Sulayman bin Abdullah bin Muhammad bin Abdul Wahhab — *Tayseer al-'Azeez al-Hameed fi Sharh Kitab al-*

Tawheed.
The Sheikh: Excellent.

Who remembers for us the most famous and widely spread commentary on *Kitab al-Tawheed*?

A student: *Fath al-Majeed Sharh Kitab al-Tawheed* by Sheikh Abdul Rahman bin Hasan.
The Sheikh: Yes, well done, may Allah bless you.

Now we begin with you the explanation of this precious book — a simple explanation, to review together what is contained within it.

A student: *In the name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah, the Lord of the Worlds, and peace and blessings be upon our Prophet Muhammad, and upon his family and companions altogether.*
Imam, the reviver (*mujaddid*), Muhammad bin Abdul Wahhab bin Sulayman al-Tamimi (may Allah have mercy on him) said:

> "In the name of Allah, the Most Gracious, the Most Merciful." (1)

Before we begin: the Arabic language is vast. If there is more than one acceptable linguistic meaning, we do not correct the reader. But if there is only one correct meaning, then we comment and make the correction. Yes…

(1) The author (may Allah have mercy on him) said: *"In the name of Allah, the Most Gracious, the Most Merciful."*
So he (may Allah have mercy on him) began with the *basmala* — and there is a difference between *tasmiyah* and *basmala*.

Tasmiyah is said before any act — when a person puts on his clothes, he says *Bismillah*; when he throws a stone or something similar, he says *Bismillah*; when he slaughters, eats, or drinks — he says *Bismillah.*

As for *basmala*, it is legislated when reciting the Book of Allah Almighty, as well as when beginning books or great matters.

Thus, Sheikh Muhammad followed the example of the Noble Book of Allah, which Allah began with *Bismillah al-Rahman al-Raheem*, and he also followed the example of the Prophet ﷺ in his letters to kings and rulers — "*In the name of Allah, the Most Gracious, the Most Merciful* —

from Muhammad ibn Abdullah to Heraclius, to Khosrow, to so-and-so," as mentioned in *Sahih al-Bukhari* and *Sahih Muslim.*

It is also narrated from the Prophet ﷺ — as in Ibn Hibban — that:

> "Every important matter that does not begin with *Bismillah al-Rahman al-Raheem* is cut off (from blessing)."

In another narration:

> "Every important matter that does not begin with the remembrance of Allah is cut off."

In another:

> "That does not begin with *al-hamd* (praise) is cut off."

In another:

> "That does not begin with *alhamdulillah* is cut off."

And in yet another:

> "It is cut off," or "It is mutilated."

However, all of these narrations are weak, and none of them are authentic.

Many scholars begin their books with *basmala*, then follow it with *tahmeed* (praise), then prayers upon the Prophet ﷺ, and then an introduction known as the *khutbat al-kitab* (the opening sermon of the book). Some, however, suffice with *Bismillah al-Rahman al-Raheem* and proceed directly.

For example, Imam al-Bukhari (may Allah have mercy on him) began with *Bismillah al-Rahman al-Raheem*, then went straight into his book without an introduction. Imam Muslim (may Allah have mercy on him), however, began with a valuable introduction that scholars continue to study to this day.

Sheikh Muhammad bin Abdul Wahhab (may Allah have mercy on him) began *Kitab al-Tawheed* with *Bismillah al-Rahman al-Raheem* (in some manuscripts), then directly entered into the body of the book; in others, he began with *Bismillah al-Rahman al-Raheem*, followed by praise and prayer upon the Prophet ﷺ.

> "*Bismillah al-Rahman al-Raheem*" means: *In the name of Allah, I begin the book — the writing, or the reading.*

Allah — the word of Majesty referring to Allah, the Exalted — and as *Sibawayh* said, it is the most well-known of all proper nouns.

The scholars (may Allah have mercy on them) differed whether this name is derived (from a root) or not. The majority of linguists and interpreters said it is derived — that "Allah" comes from "al-Ilah" (The Deity), meaning *the One who is worshipped*. Others said it is not derived, but the correct opinion is that of the majority.

Al-Rahman al-Raheem: The scholars discussed these two names. Some said:

> *Al-Rahman* is for all creation, while *al-Raheem* is specific to the believers.

Others said:

> *Al-Rahman* refers to this world and the next, and *al-Raheem* refers to mercy in the Hereafter.

And others said:

> *Al-Rahman* is the attribute referring to His essential quality (of mercy), and *al-Raheem* refers to its effect upon those who receive His mercy.*

As Allah said: *"And He is ever Merciful to the believers"* [al-Ahzab]. He did not say "Rahman to the believers," but rather "Raheem."

So, *al-Rahman* indicates the attribute of mercy itself — one of Allah's attributes — while *al-Raheem* refers to the mercy extended to creation. Thus have the scholars mentioned.

And you should know that every name of Allah contains an attribute, but not every attribute is a name. That is, every name implies an attribute, but not every attribute is an explicit name of Allah.

Among Allah's names, there are those unique to Him that no one shares, and others that are shared in wording but not in reality.
Among the unique names are *Allah* and *al-Rahman* — *"Do you know any who is named like Him?"* [Maryam: 65].

Among the shared ones are *al-Raheem* (Merciful), *al-Hakeem* (Wise), and others.

Then he said (as appears in some copies, as we have mentioned):

> *"All praise is due to Allah, and peace and blessings upon Muhammad and upon his family and companions."*

So he praised Allah Almighty — and *praise* (*hamd*) is commendation.

There is a specific and general relationship between *hamd* (praise) and *shukr* (gratitude).

Shukr (gratitude) can be expressed by the heart, the tongue, and the limbs:

> *"Work, O family of Dawood, in gratitude — and few of My servants are grateful."* [Saba: 13]

But *hamd* (praise) is only by the heart and the tongue.

From another perspective: *Shukr* is only given in response to a blessing, while *hamd* is given for both a blessing and other than a blessing.

Book of Tawheed (1)

The Shaykh said: *"Kitab al-Tawheed"* — and this is the title of the book. The word *"kitab"* (book) comes from *kataba – yaktubu – kitābatan – kitāban – kutuban*, all of which indicate gathering or collecting. You say *katībah* (a battalion) meaning a gathered group of soldiers. You say *kataba Banu fulān* — meaning they gathered together. And *al-kitāb* (the book) refers to a collection of words and letters.

And *"al-Tawheed"* means: to single out Allah, the Mighty and Majestic. As we have mentioned in previous lessons, many scholars have divided *Tawheed* into three categories:

- Tawheed al-Rububiyyah (Oneness of Lordship),
- Tawheed al-Uluhiyyah (Oneness of Worship), and
- Tawheed al-Asma wa al-Sifaat (Oneness of Names and Attributes).

Some others have sufficed with dividing it into two parts:

> Tawheed al-Ithbaat wal-Ma'rifah (Oneness of affirmation and knowledge), and

Tawheed al-Qasd wal-Talab (Oneness of intention and seeking).

As for those who divided it into two, they included *Tawheed al-Asma wa al-Sifaat* under *al-Ma'rifah wal-Ithbaat* (knowledge and affirmation). There is no dispute in terminology here.
When they say two parts, they mean: *Tawheed al-Rububiyyah* and *Tawheed al-Asma wa al-Sifaat* in one category, and *Tawheed al-Uluhiyyah* (worship) in another.

Therefore, there is no blame on anyone in later times who says that Tawheed is divided into four categories:

Tawheed al-Rububiyyah,

Tawheed al-Uluhiyyah,

Tawheed al-Asma wa al-Sifaat,

Tawheed al-Hakimiyyah (Oneness of Legislation).

It is said to him that *Tawheed al-Hakimiyyah* is actually included under *al-Uluhiyyah*, and indeed it also falls within these three main divisions. However, it was mentioned separately due to its importance and because of how much people have neglected it in these times.

For this reason, a number of scholars — such as Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) — when the innovation of the Ash'aris spread and those who followed their views, divided Tawheed into three sections, giving *Tawheed al-Asma wa al-Sifaat* a distinct category by itself.

The Saying of Allah the Exalted:

> "And I did not create the jinn and mankind except to worship Me." *(Al-Dhariyat: 56)*

and His saying:

> "And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid the Taghut (false gods).'" *(Al-Nahl: 36)*

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(1) He said:
“And the saying of Allah the Exalted...” — You can say *wa qawlu Allahi ta‘ala* (with *wa qawl* in the nominative) or *bi qawli Allahi ta‘ala* (in the genitive), as it is connected to *al-Tawheed*.

Allah the Exalted said:

> “And I did not create the jinn and mankind except to worship Me.”

We notice in this verse that Allah, Glorified be He, mentioned the jinn before mankind.
The scholars of Ahl al-Sunnah wal-Jama‘ah have agreed that the human species is superior and higher than the jinn species — this is by consensus among Ahl al-Sunnah.

So why did Allah mention the jinn first?
Not because of their rank, honor, or superiority over humans — but because they were created before mankind.

As for the phrase *“except to worship Me”— ‘Ibadah (worship)*, as Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said, is:

> “A comprehensive term for everything that Allah loves and is pleased with, from sayings, actions, and beliefs.”

And Al-Qurtubi (may Allah have mercy on him) said:

> “Al-‘Ibadah comes from *ta’alluh* (adoration), *khudu‘* (humility), and *tadhallul* (submission).”

Thus, Allah, Glorified be He, did not create creation except to worship Him alone.
If they worship Him and also worship others with Him, then they are associating partners with Him, as will be explained later, Allah willing.

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(2) He said:

> “And We certainly sent into every nation a messenger, [saying], ‘Worship Allah and avoid the Taghut.’” *(Al-Nahl: 36)*

Out of His mercy toward His creation — for He is the Most Merciful, the Compassionate — Allah did not suffice with merely creating them upon the natural disposition (*fitrah*).
Rather, He sent them messengers and revealed to them scriptures.

There was never a nation except that a messenger was sent to it.
And among the most important missions of these messengers was:

> "Worship Allah and avoid the Taghut."

They commanded people to worship Allah alone and forbade them from associating partners with Him.
This was the central axis of the call of all prophets and messengers.

As Allah says:

> "So whoever disbelieves in the Taghut and believes in Allah has grasped the most trustworthy handhold that will never break." *(Al-Baqarah: 256)*

The "most trustworthy handhold" (*al-'urwat al-wuthqa*) has been said to mean 'La ilaha illa Allah', and it has also been said to mean Islam — both carry the same meaning.
For *La ilaha illa Allah* consists of negation and affirmation — negation before affirmation:
You first disbelieve in all *tawaghit* (false deities) and then believe in Allah alone, singling Him out in worship.

The word *Taghut* (طاغوت) comes from *tughyan* (طغيان) — meaning to transgress or exceed limits.
So *Taghut* refers to everything that goes beyond its proper bounds — whether it be a deity worshipped, a leader followed, or a ruler obeyed in disobedience to Allah.

As stated by the scholar Ibn al-Qayyim (may Allah have mercy on him).

The righteous predecessors (*al-salaf*), may Allah be pleased with them, gave various interpretations of *Taghut*:

> Some said: it refers to Shaytan, as was narrated from *'Umar ibn al-Khattab* (may Allah be pleased with him).
>
> Others said: it refers to soothsayers and fortune-tellers.

> Others mentioned different types... all of these refer to kinds of Taghut, not limiting Taghut to only these examples.

As Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) mentioned in his *Muqaddimah fi al-Tafsir*, the differences among the salaf are not necessarily contradictions; rather, each mentioned some examples that fall under the general meaning.

Mujahid ibn Jabr (may Allah have mercy on him) said:

> "The Taghut is the devil appearing in human form — people refer disputes to him and he controls their affairs."

Imam Malik (may Allah have mercy on him) said:

> "Taghut is everything that is worshipped besides Allah the Exalted."

Some later scholars added a clarification to Imam Malik's words so that no one misunderstands and thinks that 'Isa (Jesus, peace be upon him) or the angels — who were wrongly worshipped — are themselves *Taghut*.

They said: the correct understanding is:

> "Whoever is worshipped besides Allah while being pleased with that worship — he is a Taghut."

So, whoever is worshipped besides Allah but disowns that worship is not a Taghut, even if others wrongly worship him.

For example, the Rafidah (Shia) worshiped *'Ali (may Allah be pleased with him)*, *Al-Husayn*, and *Fatimah* (may Allah be pleased with them all). But these noble ones are the farthest from approving of such worship; in fact, they fiercely opposed directing worship to anyone other than Allah.

It is authentically reported in *Sahih al-Bukhari* that *'Ali ibn Abi Talib* (may Allah be pleased with him) burned those who exaggerated about him, elevating him from human status to divine status.

Thus, as the *salaf* explained — may Allah be pleased with them — the *Taghut* is:

> "Anyone who is worshipped besides Allah while being content with that worship, and to whom any act of worship is directed while he is pleased with it."

And Shaykh Muhammad ibn ‘Abdul-Wahhab (may Allah have mercy on him) mentioned regarding the *tawaghit* (false deities) — as stated in *al-Usul al-Thalathah* (*The Three Fundamental Principles*) — saying:

“The *tawaghit* are many (in some manuscripts: *numerous*), and their heads are five:

1. The one who is worshipped besides Allah while being pleased with that;
2. The one who calls people to worship himself;
3. The one who claims to have knowledge of the unseen (*‘ilm al-ghayb*);
4. The one who rules or judges by other than what Allah has revealed;
5. And Iblis (Satan) — may Allah curse him — who was mentioned first.”

These are the chief heads of the tawaghit.

The important point (*al-shahid*) here is that among them is “the one who rules by other than what Allah has revealed.”
As has already been mentioned in the words of Ibn al-Qayyim, who said: *“…or one who is followed or obeyed.”*

Therefore, everything to which people refer for judgment or legislation apart from the Book of Allah and the Sunnah of His Messenger is a Taghut, as the scholars (may Allah have mercy on them) have stated — among them the eminent scholar Ibn al-Qayyim, in his book *I‘lam al-Muwaqqi‘in*.

Thus, the concept of *Taghut* is not restricted or limited only to those who are worshipped besides Allah — such as those to whom people direct supplication, sacrifice, vows, and similar acts of worship. Yes, those are indeed *tawaghit*, but there are others as well.

Among the *tawaghit* are also those to whom people refer for judgment other than the Book of Allah and the Sunnah.
So every ruler who judges by other than the Book of Allah and the Sunnah of the Messenger of Allah ﷺ is a *Taghut*,
—even if he bears a name like *‘Abdullah* or *‘Abd al-Rahman* or similar names.

It is therefore obligatory to disbelieve in all forms of *tawaghit* — to disbelieve in the very *category* of *Taghut* as a whole.

And this is precisely what the prophets and messengers were sent to call toward, as Allah the Exalted said:

> "And indeed, We sent into every nation a messenger, [saying], 'Worship Allah and avoid the Taghut.'" *(Al-Nahl: 36)*

And the Shaykh Muhammad ibn 'Abd al-Wahhab (may Allah have mercy on him) mentioned about the *tawaghīt* (false deities/tyrants) as in *Al-Usūl al-Thalāthah* and said: "The *tawaghīt* are many — (in one copy: *numerous*) — and their heads (principal types) are five: (1) one who is worshipped besides Allah while he is pleased [with that]; (2) one who calls people to worship himself; (3) one who claims something of knowledge of the unseen; (4) one who rules by other than what Allah has revealed; and also Iblīs — may Allah curse him — who was mentioned first. These are the heads of the *tawaghīt.*

And the point is that among them is 'the one who rules by other than what Allah has revealed,' as we already passed from the words of Ibn al-Qayyim where he also mentioned 'or who is followed or obeyed.' So whatever people refer to for judgment apart from the Book and the Sunnah is a *ṭāghūt*, as the scholars (may Allah have mercy on them) said — among them the scholar Ibn al-Qayyim in *I'lām al-Muwaqqi'īn*. Thus one does not confine the *ṭāghūt* only to those to whom people direct supplication, sacrifice, vows and the like — those are *tawaghīt*, yes — but there are others as well.

And among the *tawaghīt* likewise are those whom people refer to for judgment other than the Book and the Sunnah. Every ruler who judges by other than the Book of Allah and the Sunnah of the Messenger of Allah ﷺ is a *ṭāghūt*, even if he is called 'Abdullāh or 'Abd al-Raḥmān or the like. It is incumbent to disbelieve in all kinds of *tawaghīt* — to disbelieve in the very genus of *ṭāghūt* — and this is what the prophets and messengers called to: *"And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid the Taghūt.'"* (Al-Nahl: 36)

And He said: *"And your Lord has decreed that you worship none but Him, and that you be kind to parents…"* — the verse (Al-Isrā') (1) — and He the Exalted said: *"Say, 'Come, I will recite what your Lord has prohibited you' …"* — the verses (Al-An'ām) (2).

Ibn Mas‘ūd (may Allah be pleased with him) said: Whoever wishes to look at the covenant of Muhammad — the seal upon them — let him read Allah’s saying: *“Say, ‘Come, I will recite what your Lord has prohibited you’ — that you associate nothing [with Him]”* — up to His saying: *“And that this is My straight path, so follow it and do not follow [other] ways.”* (end quote)

(1): Then the Shaykh said: And His saying: *“And your Lord has decreed that you worship none but Him, and that you be kind to parents”* — this verse: Allah, Glorified and Exalted, placed first the command to worship Him alone.

“Wa qada rabbuka” — Mujāhid said: meaning “your Lord enjoined/commanded.” It is narrated from Ibn ‘Abbās (may Allah be pleased with them) that *“wa qada rabbuka”* means He (Exalted) commanded.

“Allā ta‘budū illā iyyāh” — the meaning of the verse is that if one worships Allah and worships others with Him, this is pure shirk which Allah forbade; rather *“do not worship except Him”* confines and restricts worship to Him alone.

Then Allah, Exalted, in this verse and elsewhere commanded kindness to parents. It is narrated from Ibn ‘Abbās that he said: three verses are paired with three things and Allah will not accept one of them without its pair: worship of Allah is paired with kindness to parents; prayer is paired with zakāh; obedience to Allah is paired with obedience to the Messenger ﷺ.

You are not unaware of the hadiths, verses and reports urging and commanding obedience to parents. The Prophet ﷺ said: “Shall I not inform you of the greatest of the major sins?” We said, “Yes, O Messenger of Allah.” He said: “Associating partners with Allah and disobedience to parents.” He remained seated and then said: “And false speech and false testimony…” (reported in al-Bukhārī).

Likewise the Prophet ﷺ once ascended the pulpit and said: “Ameen, ameen, ameen.” He was asked about that: “O Messenger of Allah, why do you say ‘ameen, ameen, ameen’?” He mentioned that Jibrīl (Gabriel) came to him and said: “O Muḥammad, say ‘ameen’ such-and-such,” until he said: “O Muḥammad, say ‘ameen’.” He (the Prophet) said: “Ameen.” He [Gabriel] said: “May the nose of the one (i.e., may he be disgraced) who reaches his parents or one of them [in their old age] and he does not [honor them] — he will not enter Paradise.” The Prophet ﷺ said: “Ameen.”

(2): The author (may Allah have mercy on him) said: And His saying: *"Say, 'Come, I will recite what your Lord has prohibited you'"* — these are admonitions from Allah, Exalted, and they are admonitions from the Prophet ﷺ, as it came in the report of Ibn Mas'ūd (may Allah be pleased with him) who said: Whoever wishes to see the covenant of Muḥammad — upon which he was sealed (as if the Prophet wrote it and sealed it with his seal) — what are these admonitions? They are the words of Allah, Glorified and Exalted, as at the end of Al-An'ām: *"Say, 'Come, I will recite what your Lord has prohibited you'"* — what are these prohibitions? What are these commands? What are these admonitions?

The first of them, and the highest and most noble, is: *do not associate anything with Him.* So the first of those commands and covenants is *"do not associate anything with Him"* — *"shay'an"* is indefinite — so whatever is associated with Allah is a comprehensive form of shirk: if it is major shirk it envelops and nullifies deeds; if it is minor shirk it nullifies that particular deed; but if it is major it nullifies all deeds, as will be explained to us.

"And [be] good to parents": as we have stated and mentioned, there is no verse in which Allah mentions and commands Tawhīd except that He couples it with dutifulness to parents and kindness to them.

He said: *"And to parents be good, and do not kill your children out of poverty — We provide for you and for them — and do not approach indecencies, what is apparent of them and what is hidden."* The Shaykh al-Islām Ibn Taymiyya (may Allah have mercy on him) mentioned that there are four matters which one must not commit neither in necessity nor otherwise: among them are indecencies — committing indecencies, whether apparent or hidden, is forbidden in the religion of Allah and is not permitted in necessity nor otherwise; similarly aggression (al-baghy), similarly injustice (al-ẓulm), similarly associating partners with Allah — these are not permissible neither for necessity nor for need nor for anything else.

Allah, Glorified and Exalted, said: *"And do not kill the soul which Allah has forbidden, except by right."* Some stop at Allah's saying: *"And do not kill the soul which Allah has forbidden"* — Allah, Exalted, added *"except by right"* — so there is killing by right and killing without right; there are souls that are inviolable (protected) and souls that are not inviolable.

As has been established in the Book (Qur'an), the Sunnah, and the consensus (*ijmā'*) of the scholars of the Salaf, the disbelievers (*kuffār*) are those whose blood, wealth, and honor are permissible (to take in warfare).

This is not forbidden except through faith (īmān) or a pledge of safety (amān). The concept of *amān* (security) is broad — it can be through a treaty (ʿaqd), a pact (ʿahd), or a pledge (dhimmah).

As for faith (īmān), it means their entrance into Islam — as the Prophet ﷺ said:

> "I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allah, and that Muhammad is the Messenger of Allah, establish the prayer, and pay the zakah. If they do so, then their blood and wealth are protected from me except by the right of Islam, and their reckoning is with Allah."
> *(Narrated in the two Ṣaḥīḥs — al-Bukhārī and Muslim)*

Thus, it becomes clear from this hadith that mankind is divided into three categories:

> Disbelievers (Kuffār): We have been commanded to fight them unless there is between us and them a pledge of safety (*amān*) or they enter into faith (*īmān*).
>
> Muslims: We have been commanded to refrain from fighting them, and it is not permissible to fight them except in specific cases, which will be mentioned.
>
> Hypocrites (Munāfiqūn): We are also commanded to refrain from them and judge them by their outward appearance unless they manifest clear disbelief.

Therefore, the saying of the Prophet ﷺ "and their reckoning is with Allah" means: whoever utters the two testimonies of faith (*shahādatayn*) and fulfills their requirements without nullifying them by any invalidator, his outward state is accepted by us — but his inner reality is left to Allah Almighty.

Then he said: "Except by its right (ḥaqqahā)."

When ʿUmar al-Fārūq (may Allah be pleased with him and please him) disputed with Abū Bakr (may Allah be pleased with him and please him) concerning the fighting of those who withheld zakah, ʿUmar said: "How can you fight them while they testify that there is no deity but Allah and that Muhammad is the Messenger of Allah, and the Prophet ﷺ said such and such?"

So Abū Bakr (may Allah be pleased with him) replied:
"Zakah is among the rights (ḥaqq) of Islam," — thus he fought them on account of that right.

It is also reported in the hadith of ʿAbdullāh ibn Masʿūd (may Allah be pleased with him) in the two Ṣaḥīḥs:

> "It is not permissible to shed the blood of a Muslim who testifies that there is no deity but Allah and that I am the Messenger of Allah, except for one of three: the married adulterer, a life for a life, and the one who abandons his religion and separates from the community."

Thus, Allah says:

> "And do not kill the soul which Allah has forbidden [to be killed]."

Then He said:

> "This He has enjoined upon you so that you may reason."

Then Allah, Exalted be He, said:

> "And do not approach the property of the orphan except in the best manner, until he reaches maturity."

This too is among the divine commandments — prohibiting the taking of an orphan's property. The *orphan (yatīm)* is one whose father has died before he reaches puberty. Whoever's father dies after that is not considered an orphan. Likewise, one whose mother has died is not termed an orphan; rather, the orphan is the one whose father has passed away, for he no longer has a protector to defend and support him. Therefore, Allah Almighty warned even against approaching the orphan's wealth.

Then, after this commandment, Allah, Exalted be He, enjoined:

> "And give full measure and weight with justice."

He commanded justice — whether in tangible matters or intangible, moral matters. Just as He commanded justice and fairness in material dealings such as selling and buying, likewise He commanded justice and fairness in speech, whether it is regarding one's opponents or friends and allies. In all of these, justice must prevail.

Then Allah, Exalted be He, said:

> “We do not burden any soul beyond its capacity.”

Then Allah commanded:

> “And when you speak, be just, even if it concerns a close relative.”

So let not kinship, relations, or friendship lead you to speak falsely; and likewise, do not let enmity or hatred cause you to speak unjustly — as Allah says:

> “And do not let the hatred of a people lead you to not be just.” *(al-Mā’idah)*

Then Allah, Exalted be He, said:

> “And fulfill the covenant of Allah.”

He commanded the fulfillment of covenants. There are numerous hadiths from the Prophet ﷺ regarding this, among them:

> “Four qualities — whoever possesses them is a pure hypocrite, and whoever has one of them has a characteristic of hypocrisy until he gives it up: … and when he makes a covenant, he betrays it.”
> (And in another narration:) “When he promises, he breaks his promise.”
> *(Narrated in the two Ṣaḥīḥs)*

This is something condemned by Allah and His Messenger ﷺ — the act of breaking one’s covenant and falling into hypocrisy — whereas Allah and His Messenger commanded fulfillment of covenants.

Then Allah said:

> “This He has enjoined upon you so that you may take heed.”

Then He said:

> “And indeed, this is My straight path, so follow it, and do not follow the [other] paths lest they separate you from His path.”

It is reported from the Prophet ﷺ that he drew a straight line and then drew lines to its right and left, and said regarding the straight line:

> “This is the path of Allah.”

Then he recited:

> ‘And indeed, this is My straight path, so follow it, and do not follow other paths lest they separate you from His path. This He has enjoined upon you so that you may become righteous.’

He said:

> “At the head of every path there is a devil calling to it.”

And this devil may appear in the form of a jinn or a human being — indeed, human devils are often more dangerous in many situations than devils from among the jinn. They mislead people with embellished speech, deception, distortion, and by placing texts out of their proper context, just as the Prophet ﷺ warned in many hadiths about a hypocrite who is eloquent in speech or a hypocrite who argues using the Qur’an.

These, then, are great commandments from Allah Almighty — as Ibn Masʿūd said, it is as if the Prophet ﷺ wrote them in a document and sealed it.

And the first of these commandments was:

> “Do not associate anything with Him.”

Thus, Allah Almighty warned in many verses of His Book, and the Prophet ﷺ warned in many hadiths of the danger of shirk (associating partners with Allah) — may Allah protect us from it.

Among those hadiths is the one mentioned by Shaykh Muḥammad ibn ʿAbd al-Wahhāb (may Allah have mercy on him) here:

> From Muʿādh ibn Jabal (may Allah be pleased with him), who said:
> “I was riding behind the Prophet of Allah ﷺ on a donkey, and he said to me:
> ‘O Muʿādh, do you know what the right of Allah upon the servants is, and what the right of the servants upon Allah is?’

> I said: Allah and His Messenger know best.
> He said: 'The right of Allah upon the servants is that they worship Him and do not associate anything with Him; and the right of the servants upon Allah is that He does not punish those who do not associate anything with Him.'
> I said: O Messenger of Allah, shall I not give the people the glad tidings?
> He said: 'Do not tell them, lest they rely upon it.'"
> *(Narrated in the two Ṣaḥīḥs)*

(1) He said: "And from Muʿādh ibn Jabal (may Allah be pleased with him) — he said: *I was riding behind the Prophet ﷺ on a donkey.*" In some narrations, the donkey is mentioned explicitly, while in others it is not mentioned — the narration simply says: *"I was riding behind the Prophet ﷺ."*

From this, as will be explained later, we learn the permissibility of two persons riding on one animal, and that this does not contradict mercy toward the animal, provided the animal has the strength to bear it.

It also shows the humility of the Prophet ﷺ, for he rode a donkey. This particular donkey was a gift from al-Muqawqis (the ruler of Egypt). In some narrations, its name is mentioned as *ʿUfayr*. The Prophet ﷺ is authentically reported to have ridden a donkey, a mule, a horse, and a camel — and he ﷺ was among the most humble of all creation before Allah Almighty.

It is also narrated that many prophets before him rode donkeys, such as ʿĪsā (Jesus) عليه السلام, and others.
Thus, a Muslim should not feel ashamed to ride an animal that is not of high status or value — for this is a sign of humility.

He (the narrator) said:

> "He (the Prophet ﷺ) said to me: *O Muʿādh, do you know what Allah's right upon the servants is?*"

The narrator mentioned such details — that he was with the Prophet ﷺ, or that the Prophet put his hand in his, or that they were in a certain place, or traveling together — all these details show the accuracy and reliability of the narrator, for when a narrator recalls even such small circumstantial details (which, by themselves, have little legal importance), it proves that he has perfectly retained the greater and more important matters he narrates.

Then the Prophet ﷺ asked him:

> "O Muʿādh, do you know what Allah's right upon the servants is, and what the servants' right upon Allah is?"

This demonstrates a high method of teaching — that the teacher or scholar begins by asking the student a question about the matter he wants the student to focus on and remember, so that the student's attention is drawn to it and his curiosity is awakened.

Muʿādh said:

> "I said: Allah and His Messenger know best."

This reflects the excellent manners of Muʿādh (may Allah be pleased with him) — how could it not, when he was among the foremost of the scholars, even called the leader of the scholars as the Prophet ﷺ informed us in a narration reported by Imām al-Tirmidhī (may Allah have mercy on him).

If such a statement (*"Allah and His Messenger know best"*) was made during the lifetime of the Prophet ﷺ, it was correct to say it. Likewise, if it concerns religious matters, one may say *"Allah and His Messenger know best"* when asked about something one does not know.
However, after the death of the Prophet ﷺ, or in worldly matters, it is sufficient to say *"Allah knows best"* without mentioning the Messenger ﷺ.

Then the Prophet ﷺ said:

> "Verily, the right of Allah upon the servants is that they worship Him and do not associate anything with Him."

This is the right of Allah upon His servants — and this is the very purpose for which He created them — that they worship Him alone and associate nothing with Him.
This is the reason why Allah revealed the Scriptures, and why He sent the Messengers.
It is for this reason that mankind was divided into two groups: believers and disbelievers, monotheists and polytheists.
It is for this same reason that the swords of jihād were unsheathed, and the people of disbelief and obstinacy were fought.

Then the Prophet ﷺ said:

> “And the right of the servants upon Allah is that He does not punish those who do not associate anything with Him.”

This is pure grace, bounty, and generosity from Allah Almighty. For Allah is the One who created creation from nothing, He is the One who gave them life, provided for them, carried them, fed them, gave them drink, and clothed them. Allah Almighty does whatever He wills with His creation, yet — from His grace, mercy, and kindness — He rewards those who do not associate partners with Him with Paradise.

Then Muʿādh said:

> “O Messenger of Allah, shall I not give the people the good news?”

He ﷺ replied:

> “Do not tell them, lest they rely upon it.”

In this, as the Shaykh (may Allah have mercy on him) will mention in the *issues (masā’il)*, there is the recommendation of bringing glad tidings to the Muslims and bringing joy to their hearts.

Thus, when you hear joyful or pleasing news, it is prescribed and recommended that you convey it to the believers, so as to share the joy. For this reason, it was among the practices of the Companions (may Allah be pleased with them) that whenever they heard glad news — whether related to religion or worldly matters — they would hasten to spread it. This is what Muʿādh (may Allah be pleased with him) did in this very hadith.

However, the Prophet ﷺ said:

> “Do not tell them, lest they rely upon it.”

This hadith also indicates the permissibility of concealing knowledge when there is a benefit or wisdom in doing so.
Not every piece of knowledge should be openly declared or spread among everyone in every situation.
Rather, in some circumstances, it is prescribed to withhold certain knowledge, or to share it with some people and not others, for the sake of benefit and protection from harm.

As it is reported from ʿAlī (may Allah be pleased with him):

> “Speak to the people in a way they understand. Do you wish that Allah and His Messenger be denied?”
> *(Reported by al-Bukhārī)*

Likewise, Ibn Masʿūd (may Allah be pleased with him) said:

> “You are not to speak to a people with a discourse their minds cannot comprehend, for some of them will fall into trial because of it.”
> *(Also reported by al-Bukhārī)*

Hence, in some situations or with certain people, it may be legitimate to withhold some knowledge, so that it does not become a cause of confusion or misguidance for them — lest they misunderstand it and be destroyed by it.
This also establishes the legitimacy of teaching certain knowledge to specific people only, depending on the benefit and suitability.

Then the Shaykh (may Allah have mercy on him) said:

> “Both al-Bukhārī and Muslim reported it.”

That is, it was recorded by al-Bukhārī and Muslim.

You may say: *“Narrated by al-Bukhārī,” “Narrated by Muslim,” “Narrated by Abū Dāwūd,”* or *“Narrated by al-Tirmidhī.”*
And you may also say: *“Recorded by al-Bukhārī,” “Recorded by Muslim,”* etc.

However, the more precise usage is that:

> You say “Recorded (akhrajahu)” referring to the *compiler* (the scholar who included it in his book),
>
> and “Narrated (rawāhu)” referring to the *Companion* who heard it from the Prophet ﷺ or transmitted it from him.

So, for example, this hadith’s narrator (*rāwī*) is Muʿādh (may Allah be pleased with him),
and those who recorded it (akhrajāhu) are al-Bukhārī and Muslim.

Yes.

Then the Shaykh (may Allah have mercy on him) said:

In it there are several issues (masā'il):

First: The wisdom behind the creation of the jinn and humankind.

Second: That *worship (ʿibādah)* means *tawḥīd (monotheism)* — because the dispute was concerning it.

Third: That whoever does not come with it (i.e., tawḥīd) has not worshipped Allah — and this is the meaning of His saying:

> "Nor are you worshippers of what I worship." *(al-Kāfirūn: 3)*

Fourth: The wisdom behind the sending of the Messengers.

Fifth: That the message (of Islam) reached every nation.

Sixth: That the religion of the Prophets is one. (1)

Seventh: The great matter — that worshipping Allah does not occur except by disbelieving in the ṭāghūt (false deities); and in this is the meaning of His saying:

> "So whoever disbelieves in ṭāghūt and believes in Allah has grasped the firmest handhold." *(al-Baqarah: 256)*

Eighth: That the term *ṭāghūt* is general — it applies to everything that is worshipped besides Allah.

Ninth: The greatness of the three decisive verses (*muḥkamāt*) in Sūrat al-Anʿām according to the early generations — and in them are ten issues, the first of which is: the prohibition of shirk (associating partners with Allah).

Tenth: The decisive verses in Sūrat al-Isrāʾ, which contain eighteen issues — Allah began them with His saying:

> "Do not set up with Allah another god, lest you sit down reproached and forsaken." *(al-Isrāʾ: 22)*

and He concluded them with His saying:

> "And do not set up with Allah another god, lest you be thrown into Hell, blamed and banished." *(al-Isrāʾ: 39)*

And Allah, the Exalted, drew our attention to the greatness of these issues by His saying:

> “This is part of the wisdom your Lord has revealed to you.”
> *(al-Isrāʾ: 39)*

Eleventh: The verse in Sūrat al-Isrāʾ that is called “the verse of the ten rights” — Allah Almighty began it with His saying:

> “And worship Allah and do not associate anything with Him.”
> *(al-Isrāʾ: 23)*

Twelfth: The reminder of the final advice of the Messenger of Allah ﷺ at his death. (2)

Thirteenth: Knowing the right of Allah upon us.

Fourteenth: Knowing the right of the servants upon Allah when they fulfill His right.

Fifteenth: That most of the Companions did not know this matter.

Sixteenth: The permissibility of concealing knowledge for the sake of benefit.

Seventeenth: The recommendation of giving glad tidings to a Muslim about what brings him joy.

Eighteenth: Fear of relying upon the vastness of Allah’s mercy. (3)

Nineteenth: That one who is asked about something he does not know should say:

> “Allah and His Messenger know best.”

Twentieth: The permissibility of teaching certain knowledge to some people and not to others.

Twenty-first: The humility of the Prophet ﷺ — in that he rode a donkey and allowed another to ride behind him.

Twenty-second: The permissibility of two people riding on one animal.

Twenty-third: The virtue of Muʿādh ibn Jabal (may Allah be pleased with him). (4)

Twenty-fourth: The greatness of this issue.

(1): Yes… these are great issues mentioned by the Shaykh – may Allah have mercy on him – among them is that he said:

"That the religion of the Prophets is one."

Many verses mention this, some of which have already passed —
"Worship Allah and avoid the ṭāghūt (false deities)."
This was the call of all the Prophets, and this can be understood from the fact that they were not sent except for this very matter.
This is their religion — all the Prophets share in the same belief (ʻaqīdah), or what is known as tawḥīd (monotheism), or what is known as the fundamentals of the religion (uṣūl ad-dīn).
Likewise, they are all united upon noble character.
As for the laws (sharāʼiʿ) — such as rulings, the number of prayers, number of rakʿāt, amount of zakāh, amount of charity, and other matters — Allah said:

> *"To each of you We prescribed a law and a method." (al-Mā'idah 48)*

The Prophet ﷺ said:

> "The Prophets are paternal brothers; their mothers are different, but their religion is one."
> As reported by al-Bukhārī.

The Prophet ﷺ likened the Prophets to brothers from the same father but different mothers.
If they share the same father but have different mothers, they are called brothers by paternal relation (ikhwah li-ʻallāt).
And if they share the same mother but have different fathers — meaning she married, gave birth, then her husband died or divorced her, then she married another and had more children — these are called maternal brothers (ikhwah li-akhyān).

So the Prophet ﷺ compared the essence of the religion (the foundation of tawḥīd) to the father, and the laws (sharāʼiʿ) to the mothers.
Thus, all the Prophets have one religion, which is Islam, which is tawḥīd, but their laws differ.

(2): Likewise, among the matters he mentioned is: “The reminder of the Prophet’s ﷺ will at his death.”
As mentioned by Ibn Mas‘ūd (may Allah be pleased with him) in his saying:

> “Whoever wishes to look at the will of the Messenger of Allah ﷺ…”

Because the Prophet ﷺ, as mentioned in *Ṣaḥīḥ Muslim*, said:

> “I advise you to adhere to the Book of Allah.”

So the Prophet ﷺ made his will to be with the Book of Allah, and in the Book of Allah are these verses — as if they themselves are the will of the Prophet ﷺ.

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(3): He said: “Fear of relying upon the vastness of Allah’s mercy.”
This is taken directly from the Prophet’s saying:

> “Do not give them the glad tidings, lest they rely upon it.”

That is, lest they rely upon the mercy of Allah Almighty — when the Prophet ﷺ explained that the right of the servants upon Allah is that He will not punish those who do not associate anything with Him.
This will come with us, if Allah wills, in the next chapter under the Virtue of Tawḥīd.

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(4): Likewise, he mentioned: “The virtue of Mu‘ādh ibn Jabal (may Allah be pleased with him).”
His virtue becomes clear from many aspects — among them:
that the Prophet ﷺ allowed him to ride behind him, and that he specifically entrusted him with this knowledge.
And as we said, it is permissible for a scholar to selectively teach some of his students or certain people some knowledge,
and it is also permissible to withhold certain knowledge from others who might be tested or harmed by that knowledge.
Mu‘ādh was not among those from whom such knowledge should be concealed or withheld — rather, he was among those worthy of being entrusted with such knowledge.
Thus, this was among his greatest virtues — may Allah be pleased with him and grant him contentment.

And Allah, the Most High, knows best.
And may peace and blessings be upon our Prophet Muhammad, and upon his family and companions.
And may Allah reward you with goodness.

Questions from the audience:

The questioner asks: *What is the ruling on cursing (لعن) a specific individual — whether a Muslim or a disbeliever?* He says it seems that there was some discussion or debate on this issue…

Answer:
First, we say: It has been narrated from the Messenger of Allah ﷺ:

> "The believer is not one who taunts, curses, uses foul language, or is obscene."
> — *Peace and blessings be upon him and his family.*

And as you know, " لعن(curse)" means expulsion (from the mercy of Allah).
When, in the Book of Allah or in the Sunnah of the Messenger ﷺ, a curse is mentioned upon certain people — or upon those who commit specific acts — if that curse is mentioned both in this world and the Hereafter, then it applies only to disbelief (kufr).
But if the curse is mentioned without restriction, then it indicates that the act which brought about the curse is among the major sins (kabā'ir) — because major sins are known either by:

the mention of a curse,

a threat of punishment (waʿīd),

or a prescribed legal punishment (ḥadd).

So when such a matter is mentioned by Allah or His Messenger ﷺ, it may refer either to acts of disbelief or to major sins.

Question:
An ordinary Muslim commits an act that has been mentioned in texts as deserving of a curse — is it permissible to curse him?

Answer:
We say, firstly, this matter is divided as follows:

If he is one of the disbelievers (kuffār):

> If he is alive, it is not permissible to curse him in the sense of passing judgment that he is expelled from Allah's mercy. It is not allowed to curse him by way of declaring that he is "expelled from Allah's mercy."
> Why?
> Because actions are judged by their endings (خواتيم) — he might end his life by embracing Islam, and thus enter Paradise.
> How can you be sure he is expelled from Allah's mercy?
> You know the authentic hadith — agreed upon — in which the Prophet ﷺ said:
>
> > "Indeed, one of you may act like the people of Hell…" (until the end of the hadith).
>
> However, if the curse against a living disbeliever is made in the form of supplication (du'ā') — meaning, "O Allah, curse so-and-so", that is, "O Allah, expel this person from Your mercy" — then there is no harm in that.
> For it has been authentically reported in *Ṣaḥīḥ Muslim* that the Prophet ﷺ made qunūt (supplication) for a month saying:
>
> > "O Allah, curse so-and-so and so-and-so."
> > Thus, this form of cursing — as du'ā' — is permissible.

The third category:
To curse a dead disbeliever — this is unquestionably permissible, whether it be in the form of a supplication or in the form of a statement/judgment.
For indeed, the mushrik (polytheist) is expelled from Allah's mercy.
It has been narrated by *al-Ṭabarānī* that the Prophet ﷺ said:

> "Whenever you pass by the grave of a disbeliever, give him the tidings of Hellfire." (1)

As for the Muslim — the one our brother is asking about — it is permissible to curse him only as a form of rebuke or deterrence (زجر).

So, if he commits a major sin that deserves rebuke, one may say to him:

> "May Allah curse you!"
> in the sense of warning and deterrence, and this is permissible.

For it has been narrated by Aḥmad and others that the Prophet ﷺ, speaking of the women who would be clothed yet naked in the end times, said:

> "Curse them, for they are cursed."

This type of curse is not a judgment declaring them expelled from Allah's mercy,
but rather a warning against what they did.

Therefore, it is permissible to curse for the purpose of deterrence —
either directed to the person himself, or so that others may be warned against committing the same sinful act.

In these cases, cursing is allowed:

- as deterrence (زجر),
- as supplication against disbelievers,
- or as a judgment upon those who died upon disbelief.

As for everything else, the default ruling is that cursing is not permissible.

Question:
What is the ruling on a woman plucking (removing) facial hair?

Answer:
The majority of scholars, including the four Imams and others,
are of the view that it is permissible for a woman to pluck hair from her face.
What is prohibited is plucking the eyebrows,
and this is what the scholars of Sunnah such as Imam Abū Dāwūd and others have mentioned.

Hair on the human body falls into three categories:

Hair that one is commanded to remove,

Hair that one is forbidden to remove,

Hair about which no ruling has been mentioned (neutral).

Hair forbidden to remove:
includes the beard of a man,
the moustache (according to the correct opinion),
the hair of a woman's head,
and the eyebrows of both men and women —
this hair must not be removed.

(1) This wording is in Sunan al-Tirmidhī, and in al-Ṭabarānī: "Whenever you pass by the grave of a disbeliever, give him the tidings of Hell."

Hair commanded to remove:
includes the pubic hair and the armpit hair.

Hair about which nothing is mentioned:
is left as permissible.

However, there are certain circumstances where removing hair may become forbidden,
such as imitating the opposite gender.
For the Prophet ﷺ cursed men who imitate women,
as narrated from Ibn 'Abbās in *Ṣaḥīḥ al-Bukhārī*.

As for the few scholars who disagreed — such as al-Ṭabarī and others — and said it is forbidden for a woman to pluck facial or bodily hair,
their opinion should not be followed, for they have no valid evidence for such prohibition.

In fact, some scholars — such as Imam al-Nawawī — explicitly stated that
it is recommended (mustahabb) for a woman to remove such hair,
and others even said it is obligatory (wājib) —
why?
Because leaving facial hair on a woman makes her resemble men,
and the Prophet ﷺ forbade such resemblance.
Therefore, this is the strongest opinion,
and Allah, the Most High, knows best.

Question:
What is the ruling on obeying one's parents if they are disbelievers?

Answer:
It is obligatory to obey one's parents —
whether they are Muslims or disbelievers —
in matters that are permissible (ma'rūf).

As for matters that involve permissions (like seeking their approval),
if the parents are disbelievers, then their permission is not required.
For example, in the case of jihād of initiation (jihād al-ṭalab) —
one of the requirements of such jihād is to seek permission from both parents.
But if the parents are disbelievers,
then no such permission is required —
this applies to acts of worship where permission is a factor.

However, in worldly matters that do not involve disobedience to Allah,
the parents — even if disbelievers — must still be obeyed,
because the texts commanding obedience to parents are general and unrestricted.

Question:
What about visiting one's parents if they live in a land of disbelief (Dār al-Kufr)?

Answer:
It is not permissible for a Muslim residing in Dār al-Islām (the land of Islam)
to leave it — even for the purpose of visiting his parents —
if they live in Dār al-Kufr (the land of disbelief).

Rather, the parents must migrate to the land of Islam,
and the Muslim must not travel to them there.

Question: He says: "Are there any scholars in this era who are *mujtahidun* (independent jurists) or not?"
Answer: If you mean by *absolute ijtihad* (complete independent juristic reasoning), then no — for the foundational principles have already been established, the rules have been formulated, and the bases have been laid down; nothing can be added to them. Scholars today only take from one another.

But if you mean *partial ijtihad* (restricted or specific ijtihad), then yes — there is never a time or place without them. The Prophet ﷺ said, as narrated by al-Bayhaqi and authenticated by Imam Ahmad (may Allah have mercy on him):

> "This knowledge will be carried by the just ones of every generation; they will remove from it the distortions of the ignorant, the fabrications of the liars, and the misinterpretations of the extremists."
> Thus, true scholars will never cease to exist in any era or place. Some have said that a specific location (like a town) may be devoid of them, but not the entire world.

Issue: What is the ruling on taking a salary from the Nusayri (Alawite) government?
Answer: There is a book on this issue that will be published soon, in shā' Allāh.

Question: He says: "Is it from the Sunnah to apply perfume with the left hand since it removes odor — by analogy with the siwak (tooth-stick)?"
Answer: We say that regarding *siwak*, there is detail:
If the person intends to remove bad odor from the mouth or the like, then yes — he should use his *left hand*.
But if he intends *only* to follow the Sunnah of the Prophet ﷺ (without concern for odor), then he should use the *right hand* when using the siwak.
The same applies to perfume (*at-tatayyub*): the basic principle is to begin with the right hand (*at-tayammum*).
So, if one intends to remove a foul smell, he should use the *left hand* — this is correct by analogy.
But if he intends to create or apply a pleasant fragrance, then he should use the *right hand*, and that is the original rule.

Question: Is it permissible for a woman to use *kohl* (eyeliner)?
Answer: If she is not allowed, then who is it allowed for?! It has been said that the best adornment of a woman is *kohl*, and the best fragrance is water.
However, she is not allowed to reveal her eyes to *non-mahram* (unrelated) men while she is wearing kohl.

Rather, it is permissible for her to apply it before her *mahrams*, before women, and — more so — before her husband.

Question: Is it permissible to sell a hunting dog?
Answer: Yes, some scholars have permitted that if there is a need, such as for hunting, grazing, or guarding.
Included in this in our time is the dog trained to detect drugs and the like.
According to some scholars, it is permissible to buy such a dog just as it is permissible to own it.
However, those who view the *original rule* as prohibition say: ownership for such benefit is allowed, but *buying and selling* or *trading* in it is not permitted.

Question: What is the ruling on someone who migrates now from the land of Islam to the land of disbelief?
Answer: Leaving the land of Islam for the land of disbelief is not called *hijrah* (migration) in the *Sharī'ah*, even if it is called "migration" in the language.
It is among the *major sins*, and it may even lead to *disbelief* if it results in seeking judgment from *ṭāghūt* (false deities, oppressive systems), and the like.
These are nullifiers of faith (*mukaffirāt*), though they are not necessarily caused by the mere act of traveling.
Traveling from the land of Islam to the land of disbelief is permissible in cases of necessity — such as being sent as a spy or observer among the disbelievers, as the Prophet ﷺ sent some of his companions as spies to the lands of the disbelievers.
Thus, it is permissible; but if one commits some of the *nullifiers of Islam* after such travel, or it is overwhelmingly likely that he will commit them, then the matter becomes dangerous.

There are some additional questions that will come implicitly within the explanation of the book...

Question: Is it permissible to judge that a dead disbeliever will be in the Fire?

Answer: Yes — it is permissible to *rule* that a dead disbeliever will be in the Fire, whether he was among the *original disbelievers* or the *apostates*.

Questioner: Does this ruling apply to specific individuals? (*i.e., by name*)
Answer: Yes, it applies *to specific individuals* (by name).
Where would we go then with the explicit texts from the Qur'an and Sunnah?
And what about this *abandoned Sunnah* — even among some of the modern *Murji'ah* sheikhs?
For example, Shaykh al-Albani (may Allah have mercy on him) mentioned in *as-Silsilah as-Sahīhah*, when he narrated the hadith of the Prophet ﷺ:

> "Whenever you pass by the grave of a polytheist — in another narration: a Jew or a Christian — then give him the tidings of the Fire."

He said: *"This is an abandoned Sunnah."* (Meaning: announcing to disbelievers the tidings of the Fire at their death.)

And Allah Almighty knows best.
May peace and blessings be upon our Prophet Muhammad, his family, and his companions.
And may Allah reward you all with goodness.

Lesson Four

Chapter: The Virtue of Tawheed (Monotheism) and What Sins It Expiates

And the saying of Allah, the Most High:

> "Those who believe and do not mix their faith with injustice – those will have security, and they are rightly guided."
> *(Surah Al-An'ām, verse 82)*

In the name of Allah, the Most Gracious, the Most Merciful.
All praise is due to Allah, Who is sufficient for us, and peace and blessings be upon the chosen Prophet, upon his family, his companions, and those who follow his Sunnah.
To proceed:

We now begin — together with you — studying and reviewing the *Book of Tawheed* (*Kitāb al-Tawheed*).

Student: Praise be to Allah, the Lord of the worlds, and the best and most complete blessings and peace be upon the one sent as a mercy to the worlds — our Prophet Muhammad, and upon his pure and righteous family and companions.
To proceed:
The author (may Allah have mercy on him) said:
"Chapter: The Virtue of Tawheed and What Sins It Expiates."
And the saying of Allah, the Exalted:

> "Those who believe and do not mix their faith with injustice — those will have security, and they are rightly guided."

The Shaykh: Yes…

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(1) The author (may Allah have mercy on him) said: "Chapter: The Virtue of Tawheed."
Indeed, *Tawheed* (the Oneness of Allah) has a lofty and tremendous virtue.
Here he mentions some of what has come regarding its virtue — although the entire book itself was written to clarify the virtue of Tawheed and some of the rulings related to it.

He said: "And what sins it expiates."
Meaning: this Tawheed is that through which Allah, the Exalted, forgives and erases sins — that is, He wipes them away.
(It does not mean "to cover them" but "to remove and erase them.")

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(2) Then he said: "And the saying of Allah, the Exalted…"
—or you may read it as: *"The chapter concerning the saying of Allah, the Exalted"* (making it a genitive construction).

> "Those who believe and do not mix their faith with injustice — those will have security, and they are rightly guided."

Allah, the Exalted, clarified in this verse that those who believe — who single out Allah alone for worship — and do not *mix* (that is, do not blend or contaminate) their faith, meaning their Tawheed, with injustice (*i.e., with shirk* — associating partners with Allah),
these are the ones who will have complete *security*, and they are the *rightly guided*.

This meaning is explained by what Al-Bukhari (may Allah have mercy on him) reported:
When this verse was revealed, it was difficult for the companions (may Allah be pleased with them all).
They said: "Who among us has not wronged himself?"
For they initially understood it to mean *all kinds of injustice in general*.
So they came to the Messenger of Allah ﷺ complaining and seeking clarification.

They said: "O Messenger of Allah, who among us has not wronged himself?"
The Prophet ﷺ replied:

> "It is not as you think. Rather, it is as Luqmān said to his son: *'O my son, do not associate anything with Allah. Indeed, association (shirk) with Him is a great injustice.'*"

Thus, Allah the Exalted has called *shirk* "injustice," and it is the greatest form of injustice.

The Prophet ﷺ clarified that the believer who is a *muwahhid* (one who worships Allah alone) and who does not mix his Tawheed with *shirk* — he will have *complete and perfect security* on the Day of Resurrection.
He is among the *rightly guided*, with *complete guidance* in this worldly life.

The believing monotheist may indeed be tested in this world; he may face fear in this world.
As some of the early scholars said:

> "Whoever fears in this world will be safe in the Hereafter, and whoever feels secure in this world will fear in the Hereafter."

Therefore, some brothers of Tawheed in certain tyrannical states — where the powers of "state security" are set up to pursue and harm those who hold pure Tawheed — have said:

> "Those who believe and do not mix their faith with injustice — those will have security…"

He said: *"The State Security follows them (in this world), but in the Hereafter they will have absolute security, even if they did not attain it in this worldly life."*

A Muslim may fear *for Allah* and *in the cause of Allah* in this world, but in the Hereafter he will be safe from the punishment of Allah.

> "Say: The Fire of Hell is more intense in heat." *(Surah At-Tawbah: 81)*

So even if he is exposed to the fire, torture, whips, or prisons of this world —
he will be secure in the Hereafter, by the permission of Allah, the Exalted.

As the Prophet ﷺ said (recorded by Muslim):

> "The world is a prison for the believer and a paradise for the disbeliever."

It is narrated that Imam Ibn Ḥazm (may Allah have mercy on him) — who was a wealthy and affluent man — once passed by a poor Jewish man who worked sweeping the streets.
The Jew said to him:

> "Your Prophet claims that this world is a prison for the believer and a paradise for the disbeliever.
> Yet look! The world is a paradise for you and a prison for me!
> You wear fine clothes and live in comfort, while I live in poverty and misery!"

Ibn Ḥazm (may Allah have mercy on him) replied:

> “You, in this world, compared to what awaits you in the Hereafter — you are in a *paradise* now, compared to the Hellfire and torment that await you there.
> And I, if I remain steadfast upon Islam, compared to what awaits me in the Hereafter — I am in a *prison* now, compared to the bliss of Paradise that awaits me, by the will of Allah.”

No matter how much the Muslim’s life is expanded and made easy in this world, it is still a *prison* in comparison to the Hereafter.

And this verse — although it was revealed concerning *shirk* — also applies in a *partial* or *extended* sense to every form of *injustice*.
So, whoever does not commit *shirk* (which is the greatest injustice), and does not wrong other people, nor wrong himself —
such a person will have *complete security* and *complete guidance*.

But whoever falls short in some aspect — whether by wronging others or wronging himself —
his security and guidance will be *in proportion to that shortcoming*:
he will have *partial security* and *partial guidance*.

On the Authority of ʿUbādah ibn al-Ṣāmit (may Allah be pleased with him):

He said: The Messenger of Allah ﷺ said:

> “Whoever testifies that there is no god but Allah, alone, with no partner; and that Muhammad is His servant and Messenger; and that ʿĪsā (Jesus) is the servant of Allah and His Messenger, and His word which He bestowed upon Mary, and a spirit from Him; and that Paradise is true, and Hellfire is true — Allah will admit him into Paradise, regardless of what his deeds were.”
> — Narrated by al-Bukhārī and Muslim. (1)

And in both of their collections (i.e., al-Bukhārī and Muslim), in the ḥadīth of ʿItbān:

> “Indeed Allah has forbidden the Fire for whoever says *Lā ilāha illā Allāh* — seeking thereby the Face of Allah.” (2)

Explanation:

(1) The author (may Allah have mercy on him) said:

> "On the authority of ʿUbādah ibn al-Ṣāmit (may Allah be pleased with him): The Messenger of Allah ﷺ said: 'Whoever testifies that there is no god but Allah, alone, with no partner…'"

He said: "Whoever testifies…" — and *shahādah* (testimony) comes from *mushāhadah* (witnessing or seeing).
You do not testify to something unless you have *seen* it or *witnessed* it yourself.

As for *testifying to the testimony of another* — the jurists (may Allah have mercy on them) rejected this.
For example: one of the trustworthy brothers among us may say, "I witnessed so-and-so steal such-and-such," then he goes to the judge and says, "I saw so-and-so do such-and-such."
Then some others who heard his statement come forward and testify, saying: "So-and-so stole such-and-such," based on what they heard.

This type of testimony is *not accepted*.
It is a testimony upon a testimony (*shahādah ʿalā shahādah*).
A valid testimony must be based on direct sight and observation (*mushāhadah bi'l-ʿiyān*).
Only then is the witness's testimony accepted; otherwise, it is rejected.

Because of the greatness of this matter, the declaration of faith was called a "shahādah" (testimony) — and the two testimonies (*al-shahādatān*) are the contract of Islam.
No one enters Islam except by this contract:
to *testify* that there is no god but Allah and that Muhammad is the Messenger of Allah.

It is as if the person has *witnessed* this truth with the eye of certainty and firm conviction in his heart.

So whoever testifies that *"there is no god but Allah, alone, with no partner"* — this is the best statement ever uttered by the Prophets and Messengers, as the Prophet ﷺ said in the ḥadīth of ʿArafah.

Then he said:

> "And that Muhammad is His servant and His Messenger."

The Prophet ﷺ — though he is the most complete of all creation in faith, the most honored before Allah, the best of humankind and jinn, and indeed the best of all creatures, even the angels —
he is nonetheless a servant of Allah (*ʿabd Allāh*).
He never goes beyond this rank — the rank of servitude to Allah, the Exalted.

People of faith do not exaggerate regarding Muhammad ﷺ as the Christians exaggerated concerning ʿĪsā (Jesus), or as the Jews exaggerated concerning ʿUzayr (Ezra).
Rather, they affirm for him servitude (*ʿubūdiyyah*) as Allah Himself affirmed for him,
and as he ﷺ affirmed for himself, saying:

> "And that Muhammad is His servant and His Messenger."

Notice that he mentioned servitude before messengership —
so that no one would exaggerate regarding him or elevate him above this station.

Then he said:

> "And that ʿĪsā (Jesus) is the servant of Allah and His Messenger, and His word which He bestowed upon Mary, and a spirit from Him."

This phrase refutes the Christians,
and also refutes the innovators within the Muslim community who claim that "the Qur'an is created,"
since Allah described ʿĪsā as "His Word."

Here arises an important issue (*mas'alah*):
Whatever is ascribed to Allah, the Exalted, is of two types —
either it is an ascription of honor (tashrīf),
or an ascription of an attribute to the One possessing it (ṣifah lil-mawṣūf).

✓ Ascription of an attribute to its possessor (ṣifah lil-mawṣūf):
like saying: *the Speech of Allah (kalām Allāh)*, *the Knowledge of Allah (ʿilm Allāh)*, *the Eye of Allah (ʿayn Allāh)* —
these refer to the attributes of Allah Himself,
not to created things.
They are uncreated because they are the attributes of the Creator.

✓ Ascription of honor (tashrīf):
like saying: *the She-camel of Allah (nāqat Allāh)* or *the House of Allah (bayt Allāh)* —
these are created things which are honored and ennobled by their association with Allah.
So this is not the ascription of an attribute, but rather an ascription of honor.

The ascription of honor pertains to *created* things — the she-camel is created, the House (Kaʿbah) is created.
Whereas the ascription of an attribute pertains to that which is *not created* —
the Speech of Allah is not created, the Eye of Allah is not created — exalted is Allah above what they attribute to Him.
And likewise with all of His attributes.

Now, the Christians clung to one side of this concept,
while the Jahmiyyah (a heretical sect) clung to its opposite.

The Christians said:
"Since the ascription of an attribute to Allah is uncreated —
and since ʿĪsā is called *the Word of Allah* —
therefore ʿĪsā must be uncreated."

The Jahmiyyah, on the other hand, said:
"Since the ascription of honor refers to a created thing —
and ʿĪsā is created —
then the Speech of Allah must also be created."

But Ahl al-Sunnah wal-Jamāʿah (the People of the Sunnah and the Community) —
Allah has saved them from such misguidance and absurdities.
They said:
ʿĪsā is the Word of Allah, meaning:
he was created by the Word of Allah — by Allah's command *"Be" (kun)*.

Every human being is created by Allah from both a father and a mother —
except for Ādam, whom Allah created without father or mother,
and Ḥawwāʾ (Eve), whom Allah created without a mother,
and ʿĪsā (Jesus), whom Allah created without a father.
And Allah, the Exalted, is all-powerful and capable over all things.

ʿĪsā (Jesus) was called *"the Word of Allah"* because he was created by the Word of Allah.
Allah said: *"Be (kun)"*, and ʿĪsā came into being.
But ʿĪsā himself is not the word *"Be"*; rather, he was created by the word *"Be."*

As Allah Almighty says:

> *"His command, when He intends a thing, is only that He says to it: 'Be!' and it is."*
> (Ya Sīn 36:82)

Thus, Allah the Exalted said concerning ʿĪsā: *"Be,"* without a father — and so he came into being without a father.
For this reason, ʿĪsā was called *"the Word of Allah,"* not because he is the word *"Be,"* but because he was created by it — peace be upon him.

Therefore, we say:
The ascription of an attribute to the One described by it (*iḍāfat al-ṣifah lil-mawṣūf*) is not created,
whereas the ascription of honor (*iḍāfat al-tashrīf*) refers to something created.

For example: the she-camel (*al-nāqah*) is created, the house (*al-bayt*) is created.

How do we distinguish between the two kinds of ascription?

If it is possible to stop at the word — that is, to utter it alone with meaning complete — then it is an attribute of the One described.
For instance, you can say: *Speech*, *Hearing* — and stop there; it makes sense, so this is an attribute.

But if you must continue and say: *a house… a house of whom? a she-camel… a she-camel of whom?* —
then this is an ascription of honor.
So you say: *the she-camel of so-and-so*, *the house of so-and-so* —
for example, *the House of Allah*, meaning one of His mosques.

Then he (the Prophet ﷺ) said:

> "And that Paradise is true, and the Fire is true."

This is a refutation of many groups, among them the Muʿtazilah,
for the Muʿtazilah and those like them affirm the reality of Paradise and Hell,
but they differ from Ahl al-Sunnah in claiming that Paradise and Hell have not yet been created,
whereas the texts clearly affirm that they are already created.

Allah Almighty has already created Paradise — containing what He has mentioned in the Qur'an and recounted to His servants,
and also what the Prophet ﷺ described in what his Lord revealed to him.

Likewise, in the event of the Isrāʾ and Miʿrāj (the Night Journey and Ascension),
the Prophet ﷺ passed by people in Paradise in every heaven,
and he passed by people being punished in Hell.
He described the condition of those in Paradise and the condition of those in Hell.

Therefore, Paradise exists now, and likewise Hell exists now;
they are not things that Allah will create only on the Day of Resurrection, as the Muʿtazilah claim.

The Prophet ﷺ said:

> "Whoever bears witness to all of this — Allah will admit him into Paradise, regardless of what his deeds were."

So, if a person comes with the foundation of the religion — if he comes with tawḥīd (monotheism)
and does not invalidate it with one of the nullifiers of Islam,
then his end will be to Paradise, either immediately or eventually.

Whatever deeds he commits — as long as they do not take him out of Islam into disbelief or polytheism —
whether they are major sins or minor sins,
his ultimate destination is Paradise:
either immediately,
or eventually, after he is punished in Hell in proportion to his sins.

After that, his end will be Paradise — either by the intercession of the intercessors,
or by the mercy of the Lord of all worlds, the Exalted.

This is how some commentators of the ḥadīth understood the saying of the Prophet ﷺ:

> "Allah will admit him into Paradise regardless of what his deeds were,"
> as explained by al-Ḥāfiẓ Ibn Ḥajar.

And some others — as al-Ḥāfiẓ also reported — said that the phrase *"regardless of what his deeds were"* means:
in accordance with his level in Paradise.

That is, he will enter Paradise by virtue of this tawḥīd,
but his rank within Paradise will rise according to his deeds.

Therefore, the foundation of the matter is essential,
and its requirements are also essential —
as some of the early scholars said, when someone asked him:

> "Is not *Lā ilāha illā Allāh* the key to Paradise?"

He said:

> "Indeed, but every key has teeth;
> and the teeth of the key to Paradise are righteous deeds.

> Whoever comes with a key that has no teeth — the door of Paradise will not be opened for him."

Then he said:

> "(Narrated by both al-Bukhārī and Muslim.)"

(2) He said:

> "And for both of them (i.e., al-Bukhārī and Muslim), in the ḥadīth of ʿItbān:
> 'Indeed, Allah has forbidden the Fire for whoever says *Lā ilāha illā Allāh*, seeking thereby the Face of Allah.'"

This ḥadīth is used as evidence for one of the conditions of *Lā ilāha illā Allāh* —
namely, sincerity (ikhlāṣ).

As for the one who says it hypocritically or for show,
the Fire is not forbidden for him.

And on the authority of Abū Saʿīd al-Khudrī (may Allah be pleased with him),
from the Messenger of Allah ﷺ:

> Mūsā (Moses) said: "My Lord, teach me something by which I may remember You and supplicate to You."
> He said: "Say, O Mūsā: *Lā ilāha illā Allāh.*"
> He said: "My Lord, all of Your servants say this."
> He said: "O Mūsā, if the seven heavens and those who dwell in them other than Me,
> and the seven earths, were placed in one pan of a scale,
> and *Lā ilāha illā Allāh* were placed in the other pan,
> *Lā ilāha illā Allāh* would outweigh them."

— Narrated by Ibn Ḥibbān and al-Ḥākim, who declared it authentic.

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(1) He said:

> “And on the authority of Abū Saʿīd al-Khudrī (may Allah be pleased with him and grant him contentment), from the Messenger of Allah…”

and he mentioned the story of Mūsā (Moses),
who is *Kalīmullāh* — the one whom Allah spoke to —
and one of the Messengers of strong resolve (*Ulū al-ʿAzm*).

The Prophets differ in their ranks, levels, and stations.
Among them are Prophets who were not Messengers,
and among them are Prophets who were Messengers,
and among them are the five of firm resolve (*Ulū al-ʿAzm*):
Ibrāhīm (Abraham) عليه السلام,
Nūḥ (Noah) عليه السلام,
Mūsā (Moses) عليه السلام,
ʿĪsā (Jesus) عليه السلام,
and Muḥammad ﷺ.

This particular ḥadīth, according to the scholars of *al-jarḥ wa al-taʿdīl* (criticism and validation), is defective (*maʿlūl*),
and it is among the weak ḥadīths.
However, the Shaykh (may Allah have mercy on him) cited it for reinforcement —
to show the virtue of *Lā ilāha illā Allāh* —
and this virtue is well-established through other, authentic ḥadīths.

Mūsā said:

> “My Lord, teach me something by which I may remember You and supplicate to You.”

He said:

> “Say, O Mūsā: *Lā ilāha illā Allāh.*”

In this is a refutation of the Ṣūfīs and their likes,
who mention Allah by only part of this phrase —
they do not say *Lā ilāha illā Allāh*,
but instead replace it with *Allāh, Allāh*, or *Hū, Hū (He, He)*.

Thus, they replace the word of tawḥīd with such expressions —
this is a deception and diversion by Shayṭān,
turning them away from the remembrance of Allah as He loves and is pleased with.

He (Mūsā) said:

> "My Lord, all of Your servants say this."

Meaning, there is no monotheist except that he utters this testimony.
So it is as if Mūsā wished to distinguish himself with something special — a virtue and a unique distinction.

This is the way of the Prophets and the noble ones:
they always strive for the highest of matters,
and they do not look to those who share with them in good deeds or who are below them;
rather, they look to those above them, seeking to compete in great matters of the Hereafter.

As for worldly matters, they look to those below them —
not to those above them.
If one of them possesses a mount, he looks to one who has none, and so on.

In worldly matters, they look to those below them,
but in matters of the Hereafter, as the Prophet ﷺ said:

> "When you ask Allah, then ask Him for al-Firdaws (the highest part of Paradise)."
> [al-Bukhārī]

Then He said:

> "O Mūsā, if the seven heavens and those who dwell in them other than Me…"

In this is proof of the Exaltedness of Allah, the Most High —
that He is above the heavens,
as the Qur'ānic verses and ḥadīths have made clear.

Imām al-ʿAllāmah Ibn al-Qayyim (may Allah have mercy on him) elaborated extensively on the evidences of Allah's Exaltedness (*ʿulūw Allāh*),
enumerating 150 proofs.
Likewise, Imām Shams al-Dīn al-Dhahabī (may Allah have mercy on him) did so in his book *"al-ʿUluw."*

He said:

> "and the seven earths…"

This indicates that the earths are seven, just as the heavens are seven.

It also indicates that the earth is not a planet —
contrary to what some of the modern thinkers say —
for the earth is *an earth*,
the heaven is *a heaven*,
the planets are *planets*,
and the stars are *stars*.

So do not apply the theories and conclusions of these modern sciences — which classify planets similarly —
to claim that the earth is one of those planets according to such theories.

The ḥadīths — not only this weak one — affirm that there are seven earths.

He said:

> "If these seven heavens and seven earths were placed in one pan of a scale,
> and *Lā ilāha illā Allāh* in the other pan,
> *Lā ilāha illā Allāh* would outweigh them."

This proves what Ahl al-Sunnah wal-Jamāʿah have established —
that what is weighed in the Balance on the Day of Resurrection includes:

1. Deeds themselves,
2. The records in which the deeds were written,
   and
3. The persons who performed them.

The evidences indicate all three.

When the Companions laughed at the thinness of Ibn Masʿūd's legs, the Prophet ﷺ said:

> "Do you laugh at the thinness of his legs?
> By Him in Whose Hand is my soul, they will be heavier in the Balance on the Day of Resurrection than Mount Uḥud."
> (Narrated by Aḥmad and Ibn Ḥibbān)

This proves that the doers themselves will be weighed on the Day of Resurrection.

Likewise, in the ḥadīth:

> "Indeed, there will come a man who is huge and heavy-set on the Day of Resurrection,
> but he will not weigh with Allah the wing of a mosquito.
> Read (the verse): 'And We shall assign no weight to them on the Day of Resurrection.'"
> (al-Bukhārī)

This too proves that the doers will be weighed.
As for the weighing of deeds, an example of it is this very ḥadīth.

Among the examples is the saying of the Prophet ﷺ, as recorded in *Sahih al-Bukhari* and *Sahih Muslim*:

> "Two words that are light on the tongue, heavy in the balance, beloved to the Most Merciful: Subḥān Allāh wa bi-ḥamdih, Subḥān Allāh al-'Aẓīm (Glory be to Allah and praise be to Him, Glory be to Allah the Almighty)."

As for the *weighing of the records (ṣuhuf)*, one of the evidences for it is the ḥadīth of the *card (biṭāqah)*.
A man will be brought forth, and his records of evil deeds will be spread out—each scroll extending as far as the eye can see—ninety-nine such scrolls. Then, a small card will be brought which has written on it: "Lā ilāha illā Allāh."
The card will outweigh all of those scrolls.

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(1) ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ (may Allah be pleased with them both) reported that the Messenger of Allah ﷺ said:

> “Indeed, Allah will single out a man from my Ummah before all creation on the Day of Resurrection. Ninety-nine scrolls will be spread out before him, each scroll as far as the eye can see.
> Then Allah will say: ‘Do you deny any of this? Did My recording angels wrong you?’
> He will say: ‘No, my Lord.’
> He will say: ‘Do you have any excuse?’
> He will say: ‘No, my Lord.’
> Allah will then say: ‘Rather, you have a good deed with Us, and you will not be wronged today.’
> Then a card will be brought out, written on it: *I bear witness that there is no deity but Allah and that Muhammad is His servant and messenger.*
> Allah will say: ‘Bring forth your scale.’
> The man will say: ‘O Lord, what is this card compared to these scrolls?’
> Allah will say: ‘You will not be wronged.’
> Then the scrolls will be placed on one side and the card on the other—the scrolls will become weightless, and the card will outweigh them, for nothing is heavier than the Name of Allah.”
> *(Ṣaḥīḥ — narrated by al-Ramādī)*

The eighth point: That even the Prophets themselves needed to be reminded of the virtue of *Lā ilāha illā Allāh*.
The ninth: The reminder that this statement outweighs all creation, even though many who say it will still have a light scale (due to lack of sincerity or deeds).
The tenth: The explicit mention that the *earths are seven* just like the heavens.
The eleventh: That these earths have inhabitants (*ʿummār*).
The twelfth: Affirmation of the Divine Attributes, contrary to the belief of the Ashʿarīs.
The thirteenth: When you understand the ḥadīth of Anas, you realize that the statement in the ḥadīth of ʿItbān — *“Indeed Allah has forbidden the Fire upon whoever says ‘Lā ilāha illā Allāh’ seeking thereby the Face of Allah”* — means he must have abandoned shirk; it is not mere verbal utterance.
The fourteenth: Reflecting on the combination of descriptions — that both ʿĪsā and Muḥammad (peace be upon them) are servants and

messengers of Allah.
The fifteenth: Knowing that ʿĪsā is uniquely described as *the Word of Allah*.
The sixteenth: Knowing that he is also *a spirit from Him*.
The seventeenth: Knowing the virtue of faith in Paradise and Hell.
The eighteenth: Understanding the meaning of the phrase *"according to what deeds he had."*
The nineteenth: Knowing that the Balance (Mīzān) has two pans (kiffatān).
The twentieth: Recognizing that the hadith includes mention of *the Face (Wajh)* of Allah.

Indeed, these benefits and points are mentioned in various parts of the commentary on this chapter.
And here the author noted specifically:

> "Knowing that the Balance has two pans,"
> meaning that it is a real, literal balance, not merely a metaphorical one — contrary to what the Muʿtazilah claim.

We now return to one of these benefits to mention something related to them which was not directly covered in the main explanation of the text.

(1) He said: *"Affirmation of the Attributes (of Allah), contrary to the Ashʿarīs."*
The Ashʿarīs (or *Ashāʿirah*) are a sect among the sects that ascribe themselves to Islam, and even claim affiliation with Ahl al-Sunnah wa'l-Jamāʿah (the People of the Sunnah and the Community). In fact, they even compete with Ahl al-Sunnah — particularly the Salafīs — over this very title, that is, *Ahl al-Sunnah wa'l-Jamāʿah*.

These Ashʿarīs were named after Abū al-Ḥasan al-Ashʿarī, one of the imams of Islam. However, he went through different stages in his life. He was raised by his maternal uncle, Abū ʿAlī al-Jubbāʾī, who was among the leading scholars of the Muʿtazilah of his time.
For this reason, the scholars — as stated by Shaykh al-Islām Ibn Taymiyyah (may Allah have mercy on him) — said:

> "The Ashʿarīs are the offspring (*afraakh*) of the Muʿtazilah,"
> and he also said:
> "The Ashʿarīs are the effeminate ones (*mukhannithūn*) of the Muʿtazilah,"

meaning: they are neither fully with the Muʿtazilah nor with Ahl al-Sunnah wa'l-Jamāʿah — in the same way that the Prophet ﷺ said, in the hadith of Ibn ʿAbbās recorded by al-Bukhārī:

> *"The Prophet ﷺ cursed those men who imitate women,"*
> meaning: they are neither men nor women, possessing some qualities of each.

Likewise, the Ashʿarīs have some things in common with the Muʿtazilah and some with Ahl al-Sunnah.

The Ashʿarīs, therefore, are truly the offspring of the Muʿtazilah, because Wāṣil ibn ʿAṭāʾ was a student of al-Ḥasan al-Baṣrī. One day they disagreed in class about the issue of major sinners (ahl al-kabāʾir) from among the people of the qiblah. The next day, Wāṣil did not attend his teacher's lesson; instead, he sat by one of the columns (*sāriyah*) of the mosque. So al-Ḥasan said:

> *"Wāṣil has separated himself from us (iʿtazala-nā Wāṣil)."*
> Hence, they came to be called the Muʿtazilah (the Withdrawers).

After that, Wāṣil sat with his brother-in-law ʿAmr ibn ʿUbayd, and their ideas combined and evolved until the corrupt Muʿtazilī doctrine was established.

This false sect is built upon five foundational principles (uṣūl khamsah). Their judge (*Qāḍī*) ʿAbd al-Jabbār said:

> "A person is not a true Muʿtazilī unless he holds to these five principles."

They are:

> Tawḥīd (Monotheism)
>
> Al-Waʿd wa'l-Waʿīd (Fulfillment of the Promise and the Threat)
>
> Al-Manzilah bayna al-Manzilatayn (The Position Between Two Positions)
>
> Al-ʿAdl (Divine Justice)

> Al-Amr bi'l-Maʿrūf wa'n-Nahy ʿan al-Munkar (Commanding Right and Forbidding Wrong)

These names sound beautiful and noble, but the meanings behind them are false — and this is always the way of the people of falsehood: they beautify and disguise their false ideas with appealing names.

For example:
When Iblīs wanted to deceive Ādam عليه السلام, he renamed the Tree of Deprivation (*Shajarat al-Ḥirmān*) as the Tree of Eternity (*Shajarat al-Khuld*).
And the Prophet ﷺ said about some people — as reported by al-Ḥākim — that:

> "In the end of times, people will drink wine but call it by other than its name."

And you see in our own times many false names given to evil realities:
They call fighting in the cause of the ṭāghūt (tyrant) *"resistance"*;
they call usury *"bank interest"*;
they call immodesty and moral corruption *"freedom"*.
And so on.

This is how people of falsehood promote their corruption with outwardly good names.
Among them are the Muʿtazilah, who did the same with their so-called *five principles*.

The First Principle: *Tawḥīd*

They named it *tawḥīd*, but their "tawḥīd" is not the tawḥīd of Ahl al-Sunnah wa'l-Jamāʿah.
For the Muʿtazilah, *tawḥīd* means denying the attributes of Allah.

They say:

> "If we affirm Allah's attributes, then we would be affirming multiple eternals (qudamā')."
> Meaning: The attribute of hearing is eternal, the attribute of sight is eternal, and Allah Himself is eternal — thus, according to them, that would mean *polytheism*, or *multiplicity of eternals*.

So they named this denial of Allah's attributes — which is in reality a form of shirk (polytheism) — by the beautiful name of tawḥīd, to deceive people.
That is their first principle.

The Second Principle: *Al-Waʿd wa'l-Waʿīd (Fulfillment of the Promise and the Threat)*

By this they mean: that those who commit major sins will remain eternally in Hellfire.
They argue: Allah and His Messenger ﷺ have promised punishment for those who commit major sins, therefore Allah *must* carry out that threat.

This is one of their false beliefs, because the Arabs consider it blameworthy to break a promise, but not blameworthy to forgo a threat.

For example:
If Zayd says to his son, "If you pass your exams, I will give you a gift," and the son passes but the father does not give it — this is blameworthy.
But if ʿAmr says to his son, "If you come home after ten o'clock, I will beat you," and the son comes at midnight, yet the father forgives him — this is not blameworthy, rather it may even be considered mercy or wisdom.

Likewise, Allah Most High always fulfills His promises, but His threats of punishment are under His will (mashī'ah) — as He clarified in other verses and evidences.
He may choose to forgive or to punish as He wills.
This is the belief of Ahl al-Sunnah wa'l-Jamāʿah.

But the Muʿtazilah insist that Allah must carry out His threat, and therefore they believe that the major sinners will remain eternally in Hellfire.
This is their second principle.

The Third Principle: *Al-Manzilah bayna al-Manzilatayn (The Position Between Two Positions)*

In this, they differed from the Khawārij, and also from Ahl al-Sunnah.
They agreed with the Khawārij that the major sinners will abide eternally

in Hellfire,
but they disagreed with them regarding their status in this world.

Therefore, the scholars called the Muʿtazilah “the sedentary Khawārij” (quʿūd al-khawārij).

They say:
Those who commit major sins are neither believers nor disbelievers in this world — they are in a position between two positions: not Muslims, not kuffār.

The Khawārij, on the other hand, say:
Major sinners are kuffār, both in this world and the next.

While Ahl al-Sunnah say:
Major sinners are still believers, within Islam — their faith is deficient, but they are not disbelievers.

Thus the Muʿtazilah place them outside of Islam but not into disbelief, claiming a middle status.
That is their third principle.

The Fourth Principle: *Al-ʿAdl (Divine Justice)*

By *al-ʿadl* they mean: denying Allah’s decree and divine will.
They claim that human beings have absolute free will in all their actions, and that Allah has no will over their choices.

Some of their extremists even deny that Allah has foreknowledge of specific events — claiming that He does not know minute details until they happen (exalted is Allah above what they say).
This is their fourth principle, which they deceptively named “justice”.

The Fifth Principle: *Al-Amr bi’l-Maʿrūf wa’n-Nahy ʿan al-Munkar (Commanding Right and Forbidding Wrong)*

You already know that enjoining good and forbidding evil can be done by the hand, the tongue, or the heart.

However, the Muʿtazilah called rebelling against sinful Muslim rulers *“forbidding evil by the hand.”*

Thus, they held that revolting against a tyrannical, unjust, or sinful ruler is an obligatory duty.
This is their fifth principle.

These, then, are the five foundational principles of the Muʿtazilah.

As for Imām Abū al-Ḥasan al-Ashʿarī, he grew up under his uncle's care from early childhood until the age of forty, following this methodology and doctrine.
He taught, defended, and promoted it throughout these years.

Abū ʿAlī al-Jubbāʾī was skilled in intellectual formulation and theorizing, but weak in oration and public speech, whereas Imām Abū al-Ḥasan was eloquent, articulate, and persuasive.

Seeing this gift in his nephew, al-Jubbāʾī decided to raise him upon the creed of the Muʿtazilah, so that he might become a voice, a propagator, and a preacher of their doctrine.

When he (Abu al-Hasan al-Ashʿarī) reached the age of forty, he disagreed with his teacher Abū ʿAlī over a certain issue, and they disputed. Then al-Ashʿarī went into his house, isolating himself there for several days, not going out, devoting himself to prayer, supplication, humility, and research into these matters—until, on the fifteenth night of his retreat, he saw the Messenger of Allah ﷺ in a dream, who said to him: "Follow the Sunnah."

So he began to examine the books of the Sunnah, especially the statements of the distinguished Imams of the Sunnah. Then, after forty nights, he went out to the people and ascended the pulpit, saying:

> "O people! Whoever knows me, knows me. Whoever does not know me, I am Abū al-Hasan al-Ashʿarī. I disassociate myself from my previous doctrine as I cast off this garment!"

He was wearing a cloak, which he threw to the people and said:

> "And I now adopt the creed of the noble Imam, Ahmad ibn Hanbal."

Then he began to praise Imam Ahmad (may Allah have mercy on him), calling him *"the complete Imam, the virtuous Imam."* He then descended from the pulpit upon this new belief.

This story was narrated by Ibn ʿAsākir, Ibn Kathīr, al-Bayhaqī, and others, in a well-known and established account.

However, when he freed himself from that doctrine—that is, the doctrine of the Muʿtazilah—in which he had been raised and had spent much of his life, no doubt there remained within him some traces, remnants, and residues of that old sect. This is the case with anyone who leaves a misguided belief; remnants always remain—except for those whom Allah protects and purifies.

He thus remained for a period in this second phase—having left the Muʿtazilite school—before eventually entering the third phase of his life, which was the creed of the genuine Ahl al-Sunnah (the Salafis), who adhere to the understanding and jurisprudence of the pious predecessors in both fundamentals and branches.

It was during this final stage that he authored his famous book "Al-Ibānah ʿan Uṣūl al-Diyānah" (The Elucidation of the Principles of the Religion). Many scholars affirmed that this work truly belongs to him—contrary to what the Ashʿarīs themselves claim when they deny the book's attribution to their Imam.

The Ashʿarīs, therefore, attributed themselves to Imam Abū al-Hasan al-Ashʿarī during his second stage of life, not the first—when he was a Muʿtazilī—and not the third—when he embraced the true Salafi creed. They adopted the beliefs he expressed in that intermediate stage, and from this their doctrines were derived.

Among the main foundations of the Ashʿarī creed are:

That they affirm *some* of Allah's attributes but interpret (figuratively explain) most of them.

Allah's attributes are divided into three categories:

> The "informative" attributes (ṣifāt khabariyyah)
>
> The "essential" attributes (ṣifāt dhātiyyah)
>
> The "active" attributes (ṣifāt fiʿliyyah)

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1. Essential Attributes:

These include life, knowledge, will, power, hearing, sight, and speech. These seven attributes are affirmed by the Ashʿarīs (though they differ among themselves in detail).

2. Informative Attributes:

Such as Allah's *Face*, *Eyes*, *Hands*, etc.
The Ashʿarīs interpret these figuratively—for example, they say *"Hand"* means *"Power."*
And they do likewise with all such attributes.

3. Active Attributes:

Such as Allah's *descending* to the lowest heaven in the last third of the night, His *descent on the Day of ʿArafah*, His *establishment (istiwāʾ)* upon the Throne, His *coming* on the Day of Judgment, His *pleasure* with some people, His *anger* and *wrath* upon others, and His *laughter* at certain deeds of His servants.
These, too, are interpreted by the Ashʿarīs and diverted from their apparent meaning.

Thus, one of the false foundations of the Ashʿarī creed in the field of *faith and disbelief* (īmān wa-kufr) is their saying—according to one of their views—that they are like the *Murjiʾah* (those who separate faith from deeds).

Among their statements in this regard are:

> "We do not declare anyone from the people of the Qiblah (those who pray toward the Kaʿbah) to be a disbeliever."
> "We only declare disbeliever those who declare us disbelievers."

This is also a false principle.

They further claim that:

> "Taking the apparent meaning of the revealed texts is one of the foundations of disbelief."

What do they mean by that?
They mean that whoever takes verses such as:

> *"The Most Merciful rose above the Throne"* (al-Raḥmān ʿalā al-ʿArsh istawā)

at face value, affirming Allah's *istiwaʾ*, is—according to them—committing disbelief (and Allah's refuge is sought), claiming that doing so likens Allah to His creation.

But it is said to them:

> "Speaking about Allah's attributes is the same as speaking about His essence."

You affirm that Allah *knows* and *lives*, do you not?
We say: the creature has life, and Allah has life—does that mean we liken Allah to His creation?
Of course not!
Allah's life befits His majesty, glory, and greatness—it is perfect—whereas the life of the creature is deficient.

Likewise with knowledge:

> "And above every possessor of knowledge is One more knowing." (Qur'an 12:76)

The creature has knowledge, and Allah has knowledge—does that mean we liken Allah to His creation?
Never! Allah's knowledge is complete, whereas the creature's knowledge is limited.

So it is with all essential, informative, and active attributes:
We affirm for Allah whatever His Messenger affirmed for Him, without likening (tashbīh), describing the "how" (takyīf), denying (taʿṭīl), or equating (tamthīl).

This is the belief of *Ahl al-Sunnah wa-l-Jamāʿah*.

As for the Ashʿarīs, they interpret the attributes figuratively. They are neither fully with the Muʿtazilah, who deny the attributes entirely, nor with the true Ahl al-Sunnah, who affirm the attributes while leaving their modality to Allah.

The people of the Sunnah affirm the meaning of the attribute but consign its *how* (the manner of it) to Allah.

As Imam Mālik (may Allah have mercy on him) was asked about the verse:

> *"The Most Merciful rose above the Throne."*

"How did He rise?"

He replied:

> "The rising (istiwaʾ) is known; the *how* is unknown; belief in it is obligatory; asking about it is an innovation."

Thus, the people of the Sunnah affirm the meaning of the attribute and entrust its modality to Allah. Allah addressed us in *clear Arabic language*; the words in the Qur'an are understood in the way the Arabs understood them.

Therefore, the Ashʿarī creed involves the figurative interpretation of Allah's attributes—neither with those (Muʿtazilah) nor with these (Ahl al-Sunnah).

And it is wrong to confine the deviation of the Ashʿarīs to the topic of the Divine Names and Attributes alone, for their errors extend to other areas—such as *faith (īmān)* and *disbelief (kufr)*.

The Ashʿarīs follow the belief of the *Murjiʾah* in this respect: some of them hold the view of the "juristic Murjiʾah," who say that *faith is belief and verbal confession*, excluding deeds from faith; while others incline to the "extreme Murjiʾah" (the Jahmiyyah), who restrict faith to mere knowledge or intellectual assent.

One of the modern Ashʿarī leaders who adopted these Jahmiyyah foundations was the late Muḥammad Saʿīd Ramaḍān al-Būṭī, who was killed (as they say) by our brothers—may Allah grant them success. This man was among the foremost Ashʿarī figures of his time.

Indeed, he surpassed many Ashʿarīs in his heresies and blasphemies, yet he claimed adherence to their principles. In the field of the Divine Names and Attributes, he was among those who interpret them away; in the field of faith and disbelief, he was upon the creed of the Jahmiyyah—the extreme Murjiʾah.

Another of the major errors and calamities of the Ashʿarīs—of which there are many—is that they only accept mutawātir (mass-transmitted) hadiths in creed, and they reject aḥād (solitary-chain) hadiths in matters of belief.

This, too, they inherited from the Muʿtazilah.

When the Muʿtazilah saw the multitude of prophetic texts contradicting what they had built of their false doctrines—and as is the way of all innovators: they first believe something, then seek evidence for it (whereas Ahl al-Sunnah first seek evidence, then believe accordingly)—they resorted to a satanic principle to discard most of the Sunnah, saying:

> "In matters of creed, only mutawātir narrations are accepted; as for solitary reports, they are not taken as evidence in creed."

But the people of the Sunnah and the community hold the opposite view: They accept an authentic hadith in creed just as they accept it in law and rulings—whether it is mutawātir or solitary.

The Prophet ﷺ was sent to cities, kings, nations, and leaders, often through *individual emissaries*; and thereby the proof of Allah was established upon them.

He sent letters to Heraclius, Kisrā, and others. He sent Muʿādh ibn Jabal to Yemen and Abū Mūsā al-Ashʿarī, saying to Muʿādh:

> "You are going to a people of the Book; let the first thing you call them to be the testimony that there is no god but Allah."
> (as narrated in al-Bukhārī and Muslim).

He called them to monotheism, and he was one man—if joined by Abū Mūsā, they were two—and two narrators do not exceed the category of solitary reports. These reports fall into three types: *gharīb* (single-chain), *ʿazīz* (two narrators), and *mashhūr* (well-known), but most such missions and narrations were solitary, not mutawātir.

Mutawātir means that it is transmitted by such a large number of narrators in every level of transmission that their agreement upon a lie is impossible.

Therefore, their claim that solitary hadiths are not valid in creed is a false and rejected saying. The Qur'an and Sunnah both refute it—and this is not the place for detailed discussion of that.

They (the Ashʿarīs) have many other slips and numerous grave errors, but we have mentioned only some of them, merely as a brief indication. And as you have seen, their own Imām — the one to whom they attribute themselves — retracted and abandoned this wicked doctrine and turned instead to the creed of *Ahl al-Sunnah wal-Jamāʿah*.

Likewise, Imām Abū Bakr al-Bāqillānī (may Allah have mercy on him) — who was among the leaders of the Ashʿarīs, one of those who laid down their principles, debated extensively, and investigated their issues in depth — later said:

> "Whoever experiences what I have experienced will know what I have known." (1)

So he left the Ashʿarī doctrine and adopted the creed of *Ahl al-Sunnah wal-Jamāʿah*.

The same happened with Imām Abū Ḥāmid al-Ghazālī, who was among the foremost Ashʿarīs, just as he was among the foremost of the Sufis. It is rare, indeed, to find an Ashʿarī free from Sufism — for in belief he is Ashʿarī, and in conduct and "spiritual taste" he is Sufi.

Thus, most Ashʿarīs — in the past and present — are like this.

Imām Abū Ḥāmid al-Ghazālī was both an Ashʿarī and a Sufi, but in the end of his life he abandoned both Sufism and Ashʿarism and said:

> "I die upon the creed of the old women of Nīshāpūr."

And it is said that he died with Ṣaḥīḥ al-Bukhārī resting upon his chest.

Similarly, Imām Abū al-Maʿālī al-Juwaynī, the Imām of the Two Sacred Mosques (may Allah have mercy on him), was one of the leading Ashʿarīs — laying foundations and principles for their false doctrine.

One day, while he was upon the pulpit, he said:

> "Allah was before He created the creation. Then Allah created the creation, and He remains as He was before that."

This kind of philosophical language is typical of the Ashʿarīs. By it they intend to deny the divine attribute of Allah's rising (istiwaʾ) upon the Throne — meaning they claim:

> "Allah existed before He created the Throne, so how can we say that His elevation includes His elevation over the Throne?"

Then Abū Jaʿfar al-Hamadhānī, one of the great scholars of *Ahl al-Sunnah*, who was present, said to him:

> "Leave aside all this talk, and come to the essentials — come to the natural intuitions.
> When a person wishes to supplicate and seek refuge in Allah Almighty, to where does he turn entirely?
> Where does he instinctively point his hands?
> Downwards? To the right? To the left?
> Or does he turn entirely towards the sky, towards the height above?"

At that, Abū al-Maʿālī al-Juwaynī descended from the pulpit, repeating the words:

> "Al-Hamadhānī has bewildered me! Al-Hamadhānī has bewildered me!"

So he abandoned those sophistries and rhetorical tricks by which they used to divert people from the correct path in understanding the Book of Allah and the Sunnah of His Messenger ﷺ.

> (1) The saying belongs to al-Murādī (may Allah have mercy on him):
> "Whoever experiences what I have experienced will know what I have known."

Likewise, Fakhr al-Dīn al-Rāzī, who had established and codified the doctrines of the Ashʿarīs and wrote his great tafsīr — about which it was said, *"It contains everything except tafsīr"* — after all those years of his life spent on it, abandoned the Ashʿarī creed and turned to the creed of Ahl al-Sunnah wal-Jamāʿah.

Thus, these Imams of the Ashʿarīs, who had plunged deep into those labyrinths and wandered through those darknesses, in the end abandoned

their doctrine — though they were the most knowledgeable of it — and turned to the creed of truth, the creed of Ahl al-Sunnah wal-Jamāʿah.

And that is proof of the falsehood of this doctrine, the corruption of its foundations, and the misguidance of those who uphold it.

And Allah, Glorified and Exalted, knows best.
And may the peace and blessings of Allah be upon our Prophet Muhammad, and upon his family and companions altogether.

Lesson Five

In the name of Allah, the Most Gracious, the Most Merciful.
All praise is due to Allah, the Lord of the Worlds, and peace and blessings be upon the trustworthy Prophet, and upon his family, companions, and those who follow them with excellence until the Day of Judgment.
To proceed:

We have previously spoken with you about some of what came at the beginning of this book — namely, *Kitāb al-Tawḥīd* (The Book of Monotheism).
And we may now ask some questions.

As for the first question, we say:
What is the reason for naming the *Muʿtazilah* by this name?

A brother replied:
Yes — Wāṣil ibn ʿAṭāʾ was a student of his teacher, al-Ḥasan al-Baṣrī. They differed regarding the issue of the *one who commits a major sin (murtakib al-kabīrah)*.
On the next day, Wāṣil separated himself from the assembly of al-Ḥasan.
So al-Ḥasan said: *"Wāṣil has withdrawn from us."*
Thus, from that time they were called the Muʿtazilah — "those who withdrew."

The Shaykh said:
May Allah bless you.
And what are the *foundations (uṣūl)* of the Muʿtazilah?

The brother replied:
First: *al-Tawḥīd* — which to them means denying the attributes (*ṣifāt*) of Allah Almighty.
Second: *al-Waʿīd* — the threat of punishment.

Third: *al-Manzilah bayna al-manzilatayn* — "the position between two positions."
Fourth: *al-ʿAdl* — justice.
Fifth: *al-Amr bil-maʿrūf wa al-nahy ʿan al-munkar* — commanding the good and forbidding the evil.

And regarding *al-Manzilah bayna al-manzilatayn*, they opposed *Ahl al-Sunnah wal-Jamāʿah* therein. They agreed with the *Khawārij* in their judgment that such a person will dwell eternally in Hellfire in the Hereafter, but they disagreed with them concerning his ruling in this world — for the *Khawārij* say that he is a disbeliever (*kāfir*), whereas the *Muʿtazilah* say that he is in a position between disbelief and faith.

The Shaykh said:
May Allah bless you.

What is the reason for naming the *Ashʿarīs* by this name?

A brother replied:
They are named after Abū al-Ḥasan al-Ashʿarī.

The Shaykh said:
Yes, you have done well. May Allah bless you.

Chapter: Whoever Perfects Tawḥīd Will Enter Paradise Without Reckoning (1)

(2) The saying of Allah the Exalted:

> *"Indeed, Abraham was a nation, obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah."*
> (Sūrat al-Naḥl, 16:120)

And His saying the Exalted:

> *"And those who do not associate partners with their Lord."*
> (Sūrat al-Muʾminūn, 23:59)

Today, by the permission of Allah, we begin with you a new chapter from *Kitāb al-Tawḥīd*.

A brother recited:
In the name of Allah, the Most Gracious, the Most Merciful.
All praise is due to Allah, the Lord of the Worlds, and peace and blessings be upon our Prophet Muḥammad and upon his family and companions altogether.

The author — may Allah have mercy on him — said:

> *"Chapter: Whoever perfects Tawḥīd will enter Paradise without reckoning."*

And the saying of Allah the Exalted:

> *"Indeed, Abraham was a nation, obedient to Allah, inclining toward truth, and he was not of those who associate partners with Allah."*

The Shaykh said: Excellent…

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(1) The author — may Allah have mercy on him — said:

> *"Chapter: Whoever perfects Tawḥīd will enter Paradise without reckoning"*
> and in some versions it is added: *"and without punishment."*

As is explicitly stated in the noble ḥadīth of the Messenger of Allah ﷺ.

So, whoever perfects Tawḥīd will enter Paradise without reckoning, while whoever merely comes with Tawḥīd will enter Paradise either at the beginning or in the end, as we mentioned previously.

Perfecting Tawḥīd (*taḥqīq al-tawḥīd*) is a higher level — it is more specific than merely bringing Tawḥīd — because the one who perfects Tawḥīd brings it complete and pure, without any impurities of innovations, sins, or means leading to shirk.
Such a person is the one who has perfected Tawḥīd, and thus will enter Paradise without reckoning.

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(2) The author — may Allah have mercy on him — used as evidence the saying of Allah the Exalted:

> *"Indeed, Abraham was a nation, obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah."*

Ibrāhīm (Abraham) was the *Khalīl* (close friend) of Allah:

> *"And Allah took Abraham as a Khalīl."* (Sūrat al-Nisāʾ, 4:125)

And *khulla* (intimate friendship) is the highest degree of love.

Just as Abraham was the Khalīl of Allah, likewise Muḥammad ﷺ said:

> "Indeed, Allah has taken me as a Khalīl just as He took Abraham as a Khalīl."
> (*Ṣaḥīḥ Muslim*)

Ibrāhīm (peace be upon him) is the Shaykh of the creed and the father of the prophets, whom we were commanded to follow.

He was an *ummah* — that is, an *imām*, a leader to be followed, an example and a model (peace be upon him).

He lived in a time when shirk was widespread and dominant, yet he was not harmed by the abundance of those who opposed him and those who fell away. Rather, he stood alone (peace be upon him) as a nation unto himself.

The word *qānit* means one who is continually obedient to Allah Almighty.

The word *ḥanīf* means one who inclines away from shirk and from everything other than Allah Almighty.

And the saying: *"And he was not of the polytheists"* — is an affirmation of what has already been established of Abraham's sincerity to Allah Almighty.

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(3) And Allah the Exalted said:

> *"And those who do not associate partners with their Lord."*
> (Sūrat al-Muʾminūn, 23:59)

This verse occurs in the context of describing the characteristics of the successful believers who were promised Paradise and all its delights.

Allah the Exalted mentioned that one of their foremost and most exalted qualities is that they do not associate anything with Allah, neither in His *Lordship (rubūbiyyah)*, nor in His *Godhood (ulūhiyyah)*, nor in His *Names and Attributes (asmāʾ wa ṣifāt)*.

On the authority of Ḥuṣayn ibn ʿAbd al-Raḥmān, he said:

> "I was with Saʿīd ibn Jubayr, and he said:
> 'Which one of you saw the shooting star that fell last night?'
>
> I said: 'I did.'
> Then I said: 'Indeed, I was not performing prayer, but rather I had been stung.'
>
> He said: 'So what did you do?'
>
> I said: 'I sought ruqyah (recitation for healing).'
>
> He said: 'What made you do that?'
>
> I said: 'A ḥadīth that al-Shaʿbī narrated to us.'
>
> He said: 'And what did he narrate to you?'
>
> I said: 'He narrated to us from Buraydah ibn al-Ḥuṣayb that he said:
> *"There is no ruqyah except from the evil eye or from a sting (ḥumah)."*'
>
> So Saʿīd said: 'He has done well who has acted according to what he heard.
> But Ibn ʿAbbās (may Allah be pleased with them both) narrated to us from the Prophet ﷺ that he said:
>
> "The nations were presented before me; I saw a prophet with a group of followers, a prophet with one or two men, and a prophet with no one with him.
> Then a great multitude was raised up before me, and I thought that they were my nation.
> But it was said to me: 'This is Moses and his people.'
> Then I looked and saw another great multitude.

It was said to me: ‘This is your nation, and with them are seventy thousand who will enter Paradise without reckoning and without punishment.’”

Then he (the Prophet ﷺ) stood up and went into his house.
The people began to discuss among themselves about who these (seventy thousand) might be.
Some said: ‘Perhaps they are those who accompanied the Messenger of Allah ﷺ.’
Others said: ‘Perhaps they are those who were born in Islam and never associated anything with Allah.’
They mentioned other things.

Then the Messenger of Allah ﷺ came out to them, and they informed him of what they had said.

He said:

“They are those who do not seek ruqyah (for themselves), do not cauterize themselves, do not take omens (from bad luck), and who rely completely upon their Lord.”

Then ʿUkāshah ibn Miḥṣan stood up and said:
‘O Messenger of Allah, pray to Allah to make me one of them.’

He said: “You are one of them.”

Then another man stood up and said:
‘Pray to Allah to make me one of them.’

He said: “ʿUkāshah has preceded you to it.”

[Narrated by al-Bukhārī and Muslim.]

(1)

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(1): Then Shaykh Muḥammad mentioned this ḥadīth — and it is an authentic ḥadīth recorded by both Imām al-Bukhārī and Imām Muslim.

Ḥuṣayn (may Allah have mercy on him) said:

> “I was with Saʿīd ibn Jubayr” — who was among the jurists (*fuqahāʾ*) of the *tābiʿīn* (the generation after the Companions) and among the students of ʿAbd Allāh ibn ʿAbbās (may Allah be pleased with them both).

He (Saʿīd) said:

> “Which of you saw the star that fell last night?”

And in this is the teacher’s attentiveness toward those sitting with him — inquiring about both their religious and worldly affairs.

> “The one that fell (*inqadda*)” means: that descended or shot across (i.e., a shooting star).
> “Al-bāriḥah” means: the previous night, the most recent night that has passed.

Ḥuṣayn said:

> “I said: I did. Then I said: Indeed, I was not in prayer, but rather I had been stung.”

So Ḥuṣayn (may Allah have mercy on him) did not like to be praised for something he had not done — for he thought that they might assume he was praying at night (qiyām al-layl), since he saw the star fall at that late hour.

Otherwise, what would have made him awake and sitting at that late time of night?

And this demonstrates his complete piety (taqwā) toward Allah Almighty — that he did not like to be praised for what he had not done.

He said:

> “But I had been stung.” — meaning, stung by some creature, such as a scorpion or a snake, or something similar.

He (Saʿīd) said:

> “So what did you do?” — that is, since you recovered, what action did you take?

Ḥuṣayn said:

"I performed *ruqyah*."

And in the narration of Imām Muslim (may Allah have mercy on him), the wording is:

"I sought *ruqyah* (*istaraqaytu*)."

This clarifies Saʿīd's correction of him.

And you know that the Imāms — may Allah have mercy on them — followed different methodologies in their compilations.

For Imām al-Bukhārī (may Allah have mercy on him), his method was sometimes to divide a single ḥadīth into sections, placing each part in a chapter suited to its theme.

He would also sometimes narrate a ḥadīth by meaning, not always word-for-word.

Whereas Imām Muslim (may Allah have mercy on him), in his *Ṣaḥīḥ*, would narrate the ḥadīth in full, without division, and preserving the exact wording.

Therefore, when a scholar or compiler wishes to quote a ḥadīth that both of them have included, it is obligatory that he cite it according to the exact wording of Imām Muslim (may Allah have mercy on him).

Ḥuṣayn said:

"I performed *ruqyah*."

We said — and in the wording of Imām Muslim: *istaraqaytu* — meaning, I requested ruqyah for myself.

As for the wording *irtuqaytu*, it can mean either:

that he performed ruqyah on himself, or

that he requested ruqyah to be done for him.

Then Saʿīd said:

"What made you do that?"

In this is an indication of the principle of seeking evidence for one's actions — meaning: you did such-and-such; what was your proof for what you did?
Do you have an āyah from the Book of Allah?
Do you have a ḥadīth from the Messenger of Allah ﷺ?
Do you have an athar (narration) from the early generations in that matter?

Ḥuṣayn said:

> "I said: A ḥadīth that al-Shaʿbī narrated to us."

And in that is the demonstration of the methodology of the scholars of ḥadīth — that they did not act upon anything nor utter a statement except based on transmitted evidence (*athar*).

This is the school of Ahl al-Ḥadīth,
whereas the school of Ahl al-Raʾy (the people of opinion) is contrary to this — relying upon reasoning, analogy, and hypothetical deductions and detailed classifications.

Saʿīd said:

> "And what did he narrate to you?" — perhaps he (al-Shaʿbī) possessed additional knowledge about the issue.

Ḥuṣayn said:

> "He narrated to us from Buraydah ibn al-Ḥuṣayb that he said: *'There is no ruqyah except from the evil eye or from a sting.'*"

Meaning: There is no ruqyah better or more appropriate than the ruqyah used for the evil eye (to repel it), and indeed the evil eye is real, as has been authentically reported in numerous texts from the Messenger of Allah ﷺ.

Or a "hummah" (poison): meaning from the sting of a scorpion, or a venomous creature, or a snake.

He said: "He has done well who acted upon what he heard."
In this is shown the *adab* (good manners) of the *Salaf* — may Allah be pleased with them — and their openness and patience in discussing and debating religious matters. They did not rush to criticize or reject one another by saying things like: "This hadith is weak," or "You have misapplied it," or "You misunderstood it." Rather, he said: "He has done

well who acted upon what he heard."
For when he (the man) was bitten, he acted according to what knowledge he had through his chain of narration — and that was good.

He said: "But Ibn ʿAbbās narrated to us from the Prophet ﷺ…"
If the narration is in the wording *"I sought ruqyah (استرقيت)"*, it might seem contradictory, since that means he *asked* for ruqyah, while if it were *"I performed ruqyah (ارتقيت)"* it could mean he recited for himself.
However, the context of the hadith indicates — as clarified by Imam Muslim (رحمه الله) — that the stronger wording here is *"I sought ruqyah."*
Thus, when he asked for ruqyah, Saʿīd ibn Jubayr responded by citing the hadith of Ibn ʿAbbās (رضي الله عنهما).

So, if a person performs ruqyah for himself, there is no harm in that; but if he *asks* for ruqyah, it is *disliked (makrūh)* — as will be explained, Allah willing.

> The Prophet ﷺ said: "The nations were presented before me."
> It has been reported by al-Tirmidhī and al-Nasāʾī that this presentation occurred on the night of the Isrāʾ (Night Journey).

Al-Ḥāfiẓ Ibn Ḥajar (رحمه الله) said: "This may indicate that the Isrāʾ happened more than once — once in Makkah and once in Madīnah."
Then he said: "But this is questionable."

He (the Prophet ﷺ) said:

> "I saw a Prophet with a small group of followers,"
> and in the narration of Muslim, "a small band (rahiṭ)",
> meaning a group of fewer than ten.
> "And a Prophet with one or two men, and a Prophet with none."

The Messenger of Allah ﷺ thus described how some prophets would come on the Day of Judgment having only a handful of followers; some only one or two; and some none at all.

From this, two lessons are derived:

First Lesson

A Muslim must carry out the *means (asbāb)* — but the *results* belong to Allah alone.

For example:

> In seeking *rizq (sustenance)*, one of the means is trade.
>
> In *guiding others*, one of the means is daʿwah (calling to Allah) with wisdom and good counsel.
>
> In *attaining victory*, one of the means is jihād in the path of Allah.

A person may engage in trade and earn wealth, while another trades the same way and gains nothing. Both took the means, but the outcome lies with Allah, who grants and withholds with wisdom known only to Him.

Similarly, one may call people to Allah for years without seeing any acceptance, while another may speak once, in one sermon, and thousands are guided. Thus, the outcomes rest with Allah.

And a person may strive in jihād, doing all that is right and lawful, yet still face defeat. This does not mean he is on falsehood. The prophets themselves were on the straight path, fulfilled their duty, delivered the message, and strove — yet some were not followed at all.

In the same way, a group of true believers may go forth in battle, yet be defeated or martyred. That does not prove they were wrong. The Prophet ﷺ said, as narrated by Muslim:

> "There is no expedition or army that goes out and is successful and unharmed, except that they have received two-thirds of their reward; and no expedition or army that is defeated or suffers loss, except that their reward is completed in full."

So, the believer must take the lawful means — whether obligatory, recommended, or permissible — but know that the results are in Allah's hands.

Second Lesson

The measure of truth is *not by numbers*.

Truth is not known by how many say it or how many follow it. Often, the people of truth are the *fewest*, especially in later times — as the Prophet ﷺ said:

> "Islam began as something strange, and it will return to being strange as it began, so glad tidings (ṭūbā) to the strangers."
> *Ṭūbā* — it is said — means Paradise, and it is also said to be a tree in Paradise under whose shade a rider may travel for a hundred years without passing beyond it (as explained by Imam al-Nawawī رحمه الله).

The Prophet ﷺ praised these *strangers*. When asked who they were, he said:

> "They are those who separate themselves from their tribes" — meaning that from each tribe, which may have hundreds or thousands, only one or a few hold firmly to the truth.

In another narration:

> "Righteous people among many evil people — those who disobey them are more than those who obey them."

And in another:

> "They set right what the people have corrupted."

And also:

> "They will remain righteous when the people become corrupt."

All these narrations describe the same group — the *ghurabāʾ* (the strangers). Imam Ibn Rajab (رحمه الله) gathered all the chains and meanings of this hadith in his treatise *"Kashf al-Kurbah fī Waṣf Ḥāl al-Ghurbah."*

So, a believer should not be distressed if he finds himself alone upon the truth, or among a few. Many of the prophets will come on the Day of Judgment with only a handful — or none — of followers. Thus, truth is not known by the majority, but by *its source*: the Book of Allah and the Sunnah of His Messenger ﷺ.

He (the Prophet ﷺ) said:

> "Then a great multitude was shown to me, and I thought they were my nation."

Out of his compassion and hope, the Messenger ﷺ wished that this great multitude would be his followers.

> "It was said to me: This is Mūsā and his people."

This shows the virtue of the followers of Mūsā عليه السلام, who was one of the *Ulū al-ʿAzm* (prophets of firm resolve), and *Kalimullāh* — the one whom Allah spoke to directly.

And every special favor granted to a prophet was also granted — in equal or greater form — to our Prophet Muhammad ﷺ. For Allah spoke to Mūsā on earth, while He spoke to Muhammad ﷺ in the heavens.

> "Then I looked and saw another great multitude."
> "It was said: This is your nation, and with them are seventy thousand who will enter Paradise without reckoning or punishment."

This multitude represents the large number of the followers of the Prophet ﷺ — a glad tidings that his ummah will indeed be great.

However, this abundance applies collectively — meaning from the time of his mission until the Day of Resurrection — not necessarily in every place and era. There may be lands or times where believers are few, but across the ages, the followers of the Prophet ﷺ form a vast multitude — a *"sawād ʿaẓīm"* (great mass).

> "And with them seventy thousand who will enter Paradise without account or punishment."

In some narrations, it is mentioned that the Prophet ﷺ asked his Lord for more, and Allah granted that *with every thousand, there would be seventy thousand more*. This is a glad tiding for those who embody the qualities mentioned later in the hadith.

When the Prophet ﷺ said this, it stirred the companions' longing and eagerness — for they were people of high aspirations, competing for virtue.

> “Then he stood and entered his house, and the people began to discuss among themselves who those seventy thousand might be.”

Each companion began to think and discuss — desiring to know who they were so they could emulate them.

> “Some said: Perhaps they are those who accompanied the Messenger of Allah ﷺ.”

This shows their deep respect for the companions — knowing their companionship was a great honor.

> “And some said: Perhaps they are those who were born in Islam and never associated anything with Allah.”

Because most of the companions were converts — born into the pre-Islamic era of disbelief (*Jāhiliyyah*) and then accepted Islam — while only a few, like ʿAbdullāh ibn al-Zubayr, al-Ḥasan, and al-Ḥusayn, were born into Islam.

> “And they mentioned other possibilities.”

Each companion mentioned what they thought could describe those seventy thousand who would enter Paradise without reckoning.

> “Then the Messenger of Allah ﷺ came out to them, and they informed him of what they had been discussing.”

— meaning they told him about their conversation, their curiosity, and their eagerness to know who these blessed people were.

He (the Prophet ﷺ) said:
“*They are those who do not seek ruqyah (incantation)*” — meaning: they do not request ruqyah for themselves.

And it is reported by Muslim — and we said that Imam Muslim narrates the hadith with its exact wording — that they “do not perform ruqyah (لا يرقون).”
So how do we interpret this phrase, while the Prophet ﷺ himself performed ruqyah (healing supplications), and he performed it for others, and he allowed ruqyah as long as it was free from shirk (polytheism)?
So how do we reconcile this narration in Muslim with those evidences?

Yes...
(The teacher says:) Whoever answers correctly will receive a reward.

One of the students said:
"'They do not perform ruqyah' — meaning, they do not perform ruqyah upon others when asked to do so."

The Shaykh replied:
No, that's not correct. Because the Prophet ﷺ said:
"Whoever among you can benefit his brother, let him do so." *(Narrated by Muslim).*

Another student said:
"They do not take it as a profession."

The Shaykh replied:
No, that is also incorrect. Because it is authentically reported in al-Bukhārī that the Prophet ﷺ said:
"Assign a share for me along with you," — referring to those who performed ruqyah and were given sheep as payment.
And this is the opinion of the majority of scholars — that it is permissible to take payment for ruqyah, though leaving it is better — unlike the Hanafis who disagreed.

Another student said:
"Shaykh, the wording (لا يرقون) is not authentic from the narrators."

The Shaykh replied:
Excellent, may Allah bless you.
It is not said that it is 'inauthentic,' but rather, it is an error from some of the narrators, as stated by Shaykh al-Islām Ibn Taymiyyah (may Allah have mercy on him) in *Majmū' al-Fatāwā.*
He explicitly mentioned that this particular wording was a mistake from some narrators.
And you have earned a reward, if Allah wills.

He said: "*They do not cauterize (ولا يكتوون).*"
As for the issue of ruqyah, he said "they do not seek ruqyah," meaning they do not *request* it for themselves.
But regarding cauterization, he said "they do not cauterize," meaning — whether they request it, or it is done for them and they accept it — they are included in this description.

He said: "*They do not believe in omens (ولا يتطيرون)*," meaning: they do not consider bad omens or superstitions.
The origin of *ṭiyarah* (omen) is that, in pre-Islamic times, when they intended to travel or embark on something, they would release a bird — if it flew to the right, they said: "This journey is good." But if it flew to the left, they said: "This journey is bad," and would cancel their plans.

He said: "*And upon their Lord they rely (وعلى ربهم يتوكلون)*."
This phrase combines all the previous qualities — because all those traits (not requesting ruqyah, not cauterizing, not being superstitious) stem from perfect trust in Allah (tawakkul).
From this, we understand that requesting ruqyah is disliked (makrūh) but not forbidden (harām), based on other evidence proving the permissibility of ruqyah, as well as cauterization.

The scholars (may Allah have mercy on them) differed concerning cauterization (*al-kay*).
Some said it is *disliked* (makrūh), others said it is *permissible without dislike.*
The correct opinion is that it is disliked, due to the saying of the Prophet ﷺ:

"And I forbid my nation from cauterization." *(Bukhārī)*

This prohibition indicates dislike, not prohibition, meaning it is *tanzīhī* (a gentle discouragement), not *taḥrīmī* (forbidden).
The Prophet ﷺ disliked cauterization for his nation, and this shows it is disliked as we mentioned.

None of the scholars said cauterization is forbidden — because the Prophet ﷺ sent a physician to Ubayy ibn Ka'b, who cut one of his veins and cauterized him.
The Prophet ﷺ approved of that.
And several of his Companions (may Allah be pleased with them) also underwent cauterization, and the Prophet ﷺ did not forbid them.
Hence, we conclude: cauterization is permissible, but disliked.

Here lies another issue:
Those who prohibit all forms of burning as punishment say: "No one

punishes with fire except Allah."
They cite the hadith in al-Bukhārī, from Ibn ʻAbbās (may Allah be pleased with him):

> "Indeed, none should punish with fire except the Lord of Fire."

They argue this text forbids *any* form of burning.
However, the permissibility (or dislike) of cauterization, which is indeed using fire, refutes their absolute prohibition.
Because cauterization is *a form of burning*, but done for *benefit*, *healing*, or *treatment*, not *torture*.
Therefore, this shows that not every form of burning is prohibited — only burning as *punishment* is.

As for *ṭiyarah* (superstition), its legal ruling will be discussed in detail later in its own chapter, if Allah wills.

Then ʻUkkāshah ibn Miḥṣan (may Allah be pleased with him) stood up and said:
"O Messenger of Allah, pray to Allah that He makes me among them."
This, as we have repeated many times, shows the high ambition of the Companions, their eagerness to seize opportunities for goodness.

Some would come to the Prophet ﷺ saying:

> "I ask you for companionship with you in Paradise."

And others would say:

> "There is no harm upon the one who is called from all the gates of Paradise."

And some would say:

> "Pray to Allah that He makes me among those who enter Paradise without reckoning or punishment."

So the Prophet ﷺ said:

> "You are among them."

‘Ukkāshah (may Allah be pleased with him) was one of the early Muslims, among the people of Badr, and he was martyred (may Allah have mercy on him) during the wars against the apostates under Khālid ibn al-Walīd (may Allah be pleased with him).
He was killed by Ṭulayḥah al-Asadī when the latter had *apostatized* and *claimed prophethood*.
Later, Ṭulayḥah repented, accepted Islam in Syria, his Islam was good, and he himself later died a martyr with Sa‘d ibn Abī Waqqās in the battles against the Persians.

Then another man stood up and said:
“O Messenger of Allah, pray to Allah that He makes me among them.”
This other man was unnamed, not mentioned in the text of the hadith.
And it does not matter that we do not know which Companion he was.

The Prophet ﷺ said to him:

> “ *‘Ukkāshah has preceded you to it.* ”

Thus, the Prophet ﷺ closed this door so that people would not begin asking him one after another for the same thing.
Some said: the Prophet ﷺ said it because he knew the status of ‘Ukkāshah, while he did not have such knowledge about the other man.

(Footnote 1)
The Prophet ﷺ said:

> “Whoever spends two (of something) in the way of Allah
> will be called from the gates of Paradise: ‘O servant of Allah,
> this is good!’
> Whoever was among the people of prayer will be called
> from the gate of prayer,
> whoever was among the people of jihad will be called from
> the gate of jihad,
> whoever was among the people of charity will be called
> from the gate of charity,
> and whoever was among the people of fasting will be called
> from the gate of al-Rayyan.”

Then Abu Bakr (may Allah be pleased with him) said:

> "O Messenger of Allah, what harm is there upon the one who is called from all those gates?"
> And he said:
> "Is there anyone who will be called from all of them, O Messenger of Allah?"
> He said:
> "Yes, and I hope that you will be among them, O Abu Bakr."
> *(Narrated by al-Bukhārī and Muslim.)*

The meaning of his saying, "no harm upon the one called from all the gates," is: there will be no hardship or loss for him, because he has already attained the bliss of Paradise.
It may also mean: being called from one gate is sufficient for entering Paradise; being called from all of them is an added honor.

Points of Benefit (Fawā'id):

- Knowing the different ranks of people in tawḥīd (monotheism).
- Understanding the meaning of perfecting tawḥīd.
- Allah's praise of Ibrāhīm (peace be upon him) for being free from shirk.
- Allah's praise of the best of His friends for being free of polytheism.
- That abandoning ruqyah and cauterization is part of completing tawḥīd.
- That the common factor among these traits is trust in Allah (tawakkul).
- The deep understanding of the Companions, who knew they could not attain that level except through righteous action.
- Their eagerness for goodness.
- The virtue of this Ummah — both in number and in quality.
- The virtue of the followers of Mūsā (Moses).
- That all the nations were presented before the Prophet ﷺ.
- That each nation will be gathered with its prophet.
- That few people responded to the prophets.
- That some prophets will come alone, with no followers at all.
- The lesson from this knowledge — not to be deceived by large numbers, nor to despise small ones.
- The permissibility of ruqyah for evil eye and poison.
- The depth of knowledge among the Salaf, as shown by the statement: "He did well who stopped where he heard, but such-and-such…" — indicating that the first hadith does not contradict the second.

- ❖ The avoidance of the Salaf from praising themselves for things they did not do.
- ❖ The saying of the Prophet ﷺ: "You are among them," is a sign of his prophethood.
- ❖ The virtue of ʻUkkāshah.
- ❖ The use of indirect speech (maʻārīḍ).
- ❖ The good manners of the Prophet ﷺ.

(1):
Yes... He said:
"*The seventh point: The depth of the knowledge of the Companions — may Allah be pleased with them — is seen in their understanding that they would not attain such a rank except through deeds.*"

In this is a refutation of the Murji'ah, those who exclude actions from the definition of *īmān* (faith).
For the Companions — may Allah the Exalted be pleased with them — when they learned that there would be people who would enter Paradise without reckoning, they began discussing their characteristics.
They mentioned descriptions that all return to actions (aʻmāl).

They said:

> "Perhaps they are those who accompanied the Messenger of Allah ﷺ."

And companionship (*ṣuḥbah*) is an action.

Then they said:

> "Perhaps they are those who were born in Islam and never associated anything with Allah."

These are people who adhered to tawḥīd (monotheism), abandoned shirk, and never committed any act of polytheism — and that too is an action.

Thus, Shaykh Muḥammad (may Allah have mercy on him) said that this is not merely an indication of the Companions' knowledge — but rather, of the depth of their knowledge, may Allah be pleased with them.

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(2):
Likewise, he said in the section of benefits:

"*Few are those who responded to the prophets.*"

In this is the lesson that a person is not harmed by the fewness of those who tread the path of truth, nor should he be deceived by the multitude of those who are destroyed, in any time or place.

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(3):
Also, he said in the section of benefits:

"*His saying (You are among them) is a sign from the signs of prophethood.*"

A number of scholars have compiled and studied the proofs of prophethood — that is, the evidences that demonstrate the prophethood and truthfulness of the Prophet ﷺ — and among these evidences is this very statement of the Prophet ﷺ to ʻUkkāshah (may Allah be pleased with him):

"*You are among them.*"

Meaning: that the Prophet ﷺ had knowledge, given to him by Allah, in this particular incident — that this Companion (may Allah be pleased with him) would remain firm upon Islam, would not deviate, would not change, and would not apostatize after that.

And this is exactly what occurred:
ʻUkkāshah (may Allah be pleased with him) remained steadfast until he was martyred in the battles against the apostates.

Thus, this event is a sign of prophethood, not in the unseen sense related to the events of the Hereafter, but rather in this worldly life — for when we trace the biography of the man to whom the Prophet ﷺ said, "You are among them," we find that he remained upon the straight path, did not deviate, did not change, did not alter, and did not apostatize — unlike some who did turn back after the death of the Messenger ﷺ.

About them, the Prophet ﷺ will say on the Day of Resurrection:

"My companions! My companions!"
And in another narration:
"My close companions (أصيحابي)!"
And it will be said to him:

> "You do not know what they innovated after you."
> *(Narrated by al-Bukhārī)*

On the opposite side of this, another sign from the signs of the Prophet's truthfulness is that Allah revealed concerning him:

> "Perish the hands of Abū Lahab, and perish he!" *(Sūrat al-Masad)*

This entire sūrah is one of the clear signs of the Prophet's truthfulness. Even the Orientalists (Western scholars of Islam) have mentioned this.

How so?

When Allah the Exalted declared that Abū Lahab would be among the people of the Fire,
Abū Lahab — if he had wished to prove the Prophet ﷺ a liar before his people — could easily have claimed to have embraced Islam, saying:

> "Look! I have believed, so how can he say I will enter the Fire?"

But he did not do that.
He remained upon disbelief until his death, exactly as Allah had stated in this sūrah — even though the sūrah was revealed while he was still alive. And yet, he never even falsely claimed Islam, not even in pretense.

Likewise, among the signs of the Prophet's truthfulness in this very story is that he said to 'Ukkāshah (may Allah be pleased with him):

> "*You are among them.*"
> And indeed, he remained upon tawḥīd until he was martyred — may Allah be pleased with him and have mercy on him.

In this, there is a lesson:
Those who were glad tidings of Paradise were not only the ten famous "Ten Promised Paradise."
Those ten are called that because their glad tidings were mentioned in a single hadith narrated by the authors of *as-Sunan* (Abū Dāwūd, at-Tirmidhī, an-Nasā'ī, Ibn Mājah).

However, the Prophet ﷺ gave many other Companions glad tidings of Paradise in separate incidents.

Good.
And Allah, the Exalted, knows best.
May peace and blessings be upon our Prophet Muḥammad, his family, and his Companions all together.
And may Allah reward you all with goodness.

Questions from the Audience

Question: If a man prays in congregation with his wife, should she stand to his right or by herself?
Answer: We say: the woman by herself forms a separate row. So if she prays with her husband, she should stand *behind him* in a separate row.

Question: What is meant by "the star that shot across the sky last night"?
Answer: The answer: It was a *meteor*. Allah, the Exalted, has created the stars and celestial bodies for many purposes — one of them being that they repel the devils who try to eavesdrop (on the heavens), as will be mentioned later, and they become shooting flames against them.

Question: Is it true what some people say — that the spoils of war (ghanimah) reduce two-thirds of the reward?
Answer: Yes, that is stated explicitly in the hadith of the Prophet ﷺ. Whoever takes from the spoils of war hastens two-thirds of his reward; thus, for the one who leaves it, his full reward awaits him on the Day of Judgment.
Abstaining from it is good, but the best guidance is the guidance of Muhammad ﷺ — who said:

> *"My sustenance has been placed under the shade of my spear"*
> (reported by Ahmad from Ibn ʿUmar).

The early generations differed regarding which type of earning is the best:

> Some said: *"The best income is that which comes from craftsmanship,"* citing the hadith:

> *"Prophet Dāwūd (David), peace be upon him, used to eat only from the work of his own hands."*

Others said: *"It is from agriculture,"* citing the hadith of Abū Hurayrah (may Allah be pleased with him):

> *"No Muslim plants a tree or sows a crop, and a bird, human, or animal eats from it, except that it is counted as charity for him."*

Ibn Ḥajar (may Allah have mercy on him) preferred that *the best form of earning, absolutely, is that which was for the Messenger of Allah ﷺ — that which comes through striving in the path of Allah (jihad) — namely, the spoils of war.*

Question: Is there a narration in *Sahih Muslim* that says "with every one of them, seventy thousand"?
Answer: We say: No, it does not appear in Muslim, but it is reported by Ahmad and others — that the Prophet ﷺ asked his Lord to increase the number, so Allah granted him — *with every thousand, seventy thousand more.*

Question: If a person possessed by jinn (maṣṣūṣ) or afflicted by magic (masḥūr) asks for ruqyah, does this fall under what is discouraged?
Answer: We say: If the affliction or magic has made him lose his mind, then there is nothing upon him.
But if he retains his mind and understanding and asks for ruqyah, then yes — this still falls under the discouraged category of "asking for ruqyah for oneself."
However, note: The discouragement applies *only* to requesting ruqyah *for oneself.* Asking for ruqyah *on behalf of someone else* is permissible.
So if a person knows his brother is sick, afflicted, or bewitched, there is no harm in seeking ruqyah for him.

Question: Does the same apply to cupping (ḥijāmah)?
Answer: We say: There is no issue in requesting cupping; no text discourages it. In fact, many authentic hadiths highlight its virtues.

Question: If someone once practiced *ṭiyarah* (superstitious omens), does that nullify his glad tidings?
Answer: We say: If he repents, then *the one who repents from a sin is like the one who never sinned.*

Question: There's a decision by the Dawah and Mosques Committee that no one should lead prayers in the mosque except a *mujāhid* or someone from the state. Does this contradict the saying of the Prophet ﷺ:

> *"The one who should lead the people is the most versed in the Book of Allah"?*
> Answer: We say: It does not contradict it, because the one who leads the people should be *the most versed among the mujāhidīn* in the Book of Allah.

Question: If someone doesn't *explicitly* ask for ruqyah, but hints or implies it indirectly — does that count as "asking for ruqyah"?
Answer: Yes, it counts — whether he says it clearly or implies it. *Actions are judged by intentions.*

Question: A man swore by *three divorces* that his wife should not speak to a certain relative. Now she wants to speak to him — what is the ruling?
Answer: We say: If he made this oath *intending only emphasis or deterrence*, then it counts according to his intention, and only *an expiation for an oath (kaffārah)* is due.
But if he *intended actual divorce* should she do it — then if she does, *one divorce* takes place (on the stronger opinion).

Question: Which is greater in reward before Allah — the one who dies fighting while *plunged into the enemy ranks*, or the one who *kills himself* in a *martyrdom operation* (ʿamaliyyah istishhādiyyah)?
Answer: We say: The difference in reward between the two depends on several factors — among them:

> The sincerity of intention to Allah, and

> The overall benefit to Islam and the Muslims.
> If, in a given situation, *plunging into the enemy* is more beneficial, then that is greater in reward.
> But if in another situation, a *martyrdom operation* brings more benefit to Islam and the Muslims, then without doubt that act and its doer will have the greater reward — *by Allah's permission.*

Question: What about the one who was *afraid* but still remained firm in battle — is his reward lessened?
Answer: We say: Since he fought against his own fear and *struggled to remain steadfast*, he has a great reward — perhaps even greater than one whose bravery is natural, since the latter did not struggle to suppress fear, while the fearful man exerted great effort to stand firm in battle.

It is narrated from Muʿāwiyah (may Allah be pleased with him) that he said:

> "I would steady myself in battle by reciting the verse — though it was not mine, but something I used to chant in battle:

أبت لي همتي وأبى بلائي
وأخذي الحمدَ بالثمنِ الربيحِ
وإعطائي على المكروهِ مالي
وضربي هامةَ البطلِ المشيحِ
وقولي كلما جشأتْ وجاشتْ
مكانك تُحمَدي أو تستريحي

My courage refused, and my endurance forbade retreat,
I purchase honor at a noble, worthy price.
I give my wealth even when it pains my soul,
And I strike the crown of the bold, charging hero.
And whenever my heart quakes and trembles,
I say to it: "Hold your ground — you'll be praised, or find your rest."

He used to say this, addressing himself whenever fear arose: *"Stay your ground — you'll either be praised or find rest."*

Another poet — though he was from the *Khawārij*, indeed one of their leaders — said:

أقولُ لها وقد طارت شعاعاً
من الأبطالِ ويلكِ لا تراعي
فإنكِ لو سألتِ بقاءَ يومٍ
على الأجلِ الذي لكِ لن تُطاعي
فصبراً في مجالِ الموتِ صبراً
فما نيلُ الخلودِ بمستطاع
وما للمرءِ خيرٌ في حياةٍ
إذا ما عُدَّ من سقطِ المتاع

I said to her as she flew apart in fear,
Among the warriors: woe to you, do not be afraid!
For even if you asked for one more day of life,
It would not be granted — your time is fixed.
So be patient in the field of death, patient!
For eternal life is never to be gained,
And what good is life to a man,
If he be counted among discarded things?

And Allah, Glorified and Exalted, knows best.
May peace and blessings be upon our Prophet Muhammad, and upon his family and companions.
And may Allah reward you all with goodness.

Lesson Six

In the name of Allah, the Most Merciful, the Most Compassionate.
All praise is due to Allah, Who suffices, and peace and blessings be upon the chosen Prophet, and upon his family, his companions, and all those who follow his Sunnah.
To proceed:

We are still, together with you, continuing the study of *Kitab al-Tawheed (The Book of Monotheism)*, and we have some questions regarding what has passed with us.

Question: Who remembers what is the ruling on requesting *ruqyah* (spiritual healing)?
A student answered: Requesting *ruqyah* is disliked. The Prophet ﷺ said

— among the qualities of those who will enter Paradise without reckoning or prior punishment — "They do not request *ruqyah* (لا يسترقون)."
The Shaykh said: May Allah bless you.

Question: What is the ruling on seeking medical treatment and medication?
A student answered: It is permissible.
The Shaykh said: Can we have a more detailed answer?

Regarding whether seeking treatment is *recommended* or *obligatory*, Shaykh al-Islam Ibn Taymiyyah — may Allah have mercy on him — said: If this treatment is such that a person's life depends on it, then it becomes obligatory, just like eating carrion (dead meat) when necessary.
So, whoever refrains from eating carrion until he dies commits a sin, according to a number of scholars.

The reader continued:
"In the name of Allah, the Most Merciful, the Most Compassionate.
Praise be to Allah, the Lord of the worlds, and peace and blessings be upon our Prophet Muhammad, and upon his family and companions altogether.
O Allah, forgive us, our Shaykh, and all those present.
The author — may Allah have mercy on him — said:

Chapter Three:
Chapter: Fear of Shirk (Polytheism).

And the saying of Allah Almighty:

> *"Indeed, Allah does not forgive that partners be associated with Him, but He forgives whatever is less than that for whom He wills."*
> (Qur'an, Surah al-Nisa 4:48)

And the saying of al-Khalil (Prophet Ibrahim عليه السلام):

> *"And keep me and my sons away from worshiping idols."*
> (Qur'an, Surah Ibrahim 14:35)

The Shaykh said: May Allah bless you.

(1) To begin with, we note that the author did not start this section with an introduction, nor did he say "Chapter Three." He began directly with the words: *"Chapter: Fear of Shirk."*

The author — may Allah have mercy on him — placed this chapter right after mentioning the virtue of Tawheed (Monotheism), by following it with fear of Shirk (Polytheism).

For when a person learns the severe consequences of *shirk*, he must avoid it entirely.

As the poet said:

عرفت الشر لا للشر لكن لتوقيه

ومن لم يعرف الشر من الخير يقع فيه

> "I learned evil not for the sake of evil, but to guard myself from it;
> For whoever does not know the difference between good and evil, will fall into it."

That is why from the deep understanding (*fiqh*) of Hudhayfah ibn al-Yaman — may Allah be pleased with them both — was that he said:

> "The people used to ask the Messenger of Allah ﷺ about good, while I used to ask him about evil — fearing that it might reach me."

So, he asked about evil out of fear that he might fall into it.

Therefore, when a person learns *tawheed*, he must also learn that which contradicts it, so that he can avoid it — especially since *shirk*, as Allah Almighty said...

(2) And the author used as evidence this verse:

> *"Indeed, Allah does not forgive that partners be associated with Him."* — meaning: for the one who dies upon that (shirk).
>
> *"And He forgives whatever is less than that for whom He wills."* — meaning: every sin below *shirk*, including major

sins, destructive acts, disobedience, and transgressions — all of these are under the Will of Allah.

No matter how severe the warnings against them, or how strong the encouragement to avoid them, they remain under Allah's Will:
If He wills, He forgives; and if He wills, He punishes the one who dies without repentance from them.

As for repentance, it erases whatever came before it — as is stated in the hadith of ʿAmr ibn al-ʿĀṣ (may Allah be pleased with him), narrated by Muslim — whether that repentance is from polytheism (shirk) or from anything less than it. Most of the Companions of the Messenger of Allah (may Allah be pleased with them) — or at least many of them — were upon shirk during their days of ignorance, then they embraced Islam, repented, and returned to Allah. So Allah Almighty forgave them.

Therefore, this verse — as Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said — applies only to the one who dies upon shirk, for Allah Almighty does not forgive a servant who dies while associating partners with Him.

If a person understands this — and it suffices him to understand it — he will flee from shirk more than he would flee from a lion, or even more severely than that.

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(3) He said:

"And Abraham (peace be upon him) said…"

He was the Friend of Allah (al-Khalīl), the patriarch of the monotheistic faith and the father of the prophets.

"And keep me and my sons away from worshipping idols."

This was from the supplication of Ibrahim (peace be upon him), that Allah Almighty protect him and distance him from the worship of idols. Imam Ibrahim al-Taymi (may Allah have mercy on him) said:

"Who can feel safe from trial after Abraham?"

If the father of the monotheistic faith feared falling into shirk and begged Allah Almighty not to let him associate anything with Him, then how about those below him?

And how about those who live in a time filled with overwhelming temptations and confusions, especially the trials of doubt and false ideology?

A person must continuously ask Allah Almighty — and not just once, but persistently — to keep him away from shirk.

Even the Messenger of Allah (peace and blessings be upon him) used to pray for steadfastness upon Tawheed, saying:

> "O Turner of hearts, keep my heart firm upon Your religion."

The "religion" of Allah is Tawheed (pure monotheism) and avoidance of shirk and polytheism.

> "And keep me and my sons…"

Meaning, he (Abraham) prayed for his children as well, not only for himself.

When a person is blessed with righteous, monotheistic children, they are recorded among his good deeds.
The Prophet (peace be upon him) said — as narrated by Muslim from Abu Hurayrah —

> "When the son of Adam dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him."

And in another narration by Ahmad:

> "Indeed Allah Almighty elevates the rank of a righteous servant in Paradise, and he asks, 'O Lord, why is this?' He replies, 'Because of your child's seeking forgiveness for you.'"

So just as Abraham feared shirk for himself, he also feared it for his descendants. Therefore, one must strive to raise a righteous generation, for this very reason Imam al-Bukhari (may Allah have mercy on him) titled a chapter in his *Sahih*:

> "Chapter: Seeking offspring for jihad (striving in Allah's cause)."

He included the hadith of Abu Hurayrah that the Prophet ﷺ told of Sulaiman (Solomon) (peace be upon him) saying:

> "Tonight I will go around to one hundred women (or ninety-nine), and each of them will give birth to a child who will fight in the cause of Allah."

Imam al-Darimi (may Allah have mercy on him) narrates from ʿUmar ibn al-Khattab (may Allah be pleased with him):

> "I compel myself to have intercourse (with my wife) hoping that Allah will bring forth from me a soul that glorifies and remembers Him."

Thus, they (the early Muslims) were eager to have righteous, monotheistic children, and were afraid of having the opposite.

The first step toward that is choosing a righteous spouse.
Although the hadith *'Choose for your seed, for lineage is hereditary'* is weak, it is supported by the authentic hadith of the Prophet ﷺ who said:

> "Marry the one who is religious — may your hands be rubbed with dust (i.e., may you prosper)."

Therefore, by the righteousness of parents, children become righteous. This is the meaning of Allah's statement:

> "And their father was righteous" (Qur'an 18:82),

meaning, Allah preserved the children because of their father's righteousness and his adherence to Allah's law and limits.

Likewise, Abraham (peace be upon him) was the father of prophets — the father of Ishaq (Isaac) and Isma'il (Ishmael).
Isma'il was from Hajar (Hagar), his eldest son — this is the view of Ahl al-Sunnah wa'l-Jama'ah, in opposition to the Jews and those among the Muslims who agreed with them.
Isma'il is the father of the Arabs, while Ishaq was from Sarah (may Allah be pleased with her).
Ishaq was the father of Israel (Ya'qub), and from his descendants came

all the prophets — except Muhammad ﷺ, who was from the descendants of Isma‘il.

The Worship of Idols

The difference between an idol (ṣanam) and an object of worship (wathan) is that a ṣanam is made in the image of a created being, while a wathan is more general — anything that is venerated besides Allah, even if it has no image.

Thus, the cross is a *wathan* (object of worship), but not a *ṣanam* (idol), while an idol is both *ṣanam* and *wathan*.
There is a relationship of specific and general between the two.

The Hadiths on Shirk (Association)

In the hadith:

> “The thing I fear most for you is minor shirk.”

He was asked about it and said:

> “It is showing off (riyaa’).”
> *(Narrated by Ahmad and others.)*

If the Prophet ﷺ feared minor shirk for his nation, then how much more must he have feared major shirk — undoubtedly much more!

He was asked about that shirk, and he said:

> “Showing off (riyaa’),”
> and in another narration:
> “Hidden shirk.”
> When asked what that is, he said:
> “It is riyaa’ (showing off).”

Thus, riyaa’ (doing deeds to be seen) can be minor shirk — but if a person’s entire religion is based on riyaa’, or he shows off in things without which Islam cannot exist, then that becomes major shirk, which is hypocrisy (nifaq) — outwardly showing Islam while concealing

disbelief.
We seek refuge with Allah.

Hence, riyaa' has two forms: minor and major.
And since the Prophet ﷺ warned against minor shirk, imagine his greater warning against major shirk!

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(2) Then he mentioned the hadith of Ibn Mas'ūd (may Allah be pleased with him):

> "Whoever dies while calling upon anyone other than Allah as a rival, will enter the Fire."
> *(Narrated by al-Bukhari.)*

The word *'rival' (nidd)* means equal or counterpart.

Taking rivals besides Allah can be major shirk or minor shirk.

In another hadith of Ibn Mas'ūd (may Allah be pleased with him), a man asked the Prophet ﷺ:

> "Which sin is the greatest?"
> He replied:
> "That you set up a rival to Allah while He created you."
> *(Al-Bukhari.)*

That is major shirk — to make someone equal with Allah in what belongs only to Him: worship, control of harm and benefit, giving life and death, providing sustenance, and the like.

As for minor forms of rivalry, such as saying:

> "What Allah wills and what you will,"
> or
> "If it were not for Allah and so-and-so,"
> these are minor shirk, as when a man said to the Prophet ﷺ:

> "What Allah wills and what you will."
> He replied:
> "Have you made me a rival with Allah? Rather say: What Allah alone wills."

Thus, the Prophet ﷺ called such speech "making a rival to Allah", but the scholars clarified that it is of the minor type of shirk.

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(3) Then he mentioned the hadith of Jābir (may Allah be pleased with him):

> "Whoever meets Allah not associating anything with Him will enter Paradise, and whoever meets Him while associating anything with Him will enter the Fire."
> *(Muslim.)*

The phrase "anything" (shay'an) is indefinite, which gives it a general meaning — it includes every form of shirk, whether major or minor.

Whoever meets Allah not associating anything with Him — neither major nor minor — will enter Paradise.
But whoever meets Allah while committing major shirk, Allah will never forgive him, as mentioned at the beginning of the chapter.
As for minor shirk, it is like other major sins — Allah may forgive it, or He may punish the person for it in the Fire, but if it does not nullify the root of Tawheed, his final destination will still be Paradise.

Points Derived from This Chapter:

- Fear of shirk (association with Allah).
- Showing off (riyaa') is a form of shirk.
- Riyaa' is minor shirk.
- It is the thing most feared for the righteous.
- The closeness of Paradise and Hell (i.e., how near one can be to either).
- Their mention together in a single hadith.
- Whoever meets Allah without shirk enters Paradise; whoever meets Him with shirk enters Hell — even if he was the most devoted of people.
- The great matter of Abraham's supplication for himself and his sons to be protected from idol worship.
- Considering the condition of the majority of people, as in Allah's saying: "My Lord, indeed they (the idols) have led astray many among the people."

- ❖ It contains an explanation of the meaning of "Lā ilāha illa Allāh," as mentioned by Imam al-Bukhari (may Allah have mercy on him).
- ❖ The virtue of being free and safe from shirk.

(1)

It was mentioned among the benefits that showing off (riyā') is a form of minor shirk (association). This has already been explained previously — when it is minor and when it becomes major.

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(2)

Also among the benefits and issues mentioned is:
"The closeness of Paradise and Hell."

So, a person should never feel secure from the punishment of Allah Almighty.
The Muslim, in this worldly life, stands between two states:

> Hope in what Allah Almighty has prepared for the righteous and the God-fearing,
>
> and Fear of what Allah Almighty has prepared for the sinners, wrongdoers, disbelievers, and polytheists.

Thus, he must remain fearful for himself.

As al-Hasan (al-Basri) said:

> "No one feels safe from hypocrisy except a hypocrite."

And more than one of the Salaf (the early generations) said:

> "We met the Companions of the Prophet ﷺ, and every one of them feared hypocrisy for himself."

Imam Ahmad (may Allah have mercy on him) mentioned that:

> "A person does not become safe (from Allah's punishment) until he enters Paradise."

So, he must never feel secure from the punishment of Allah Almighty.

It has been said:
Some Muslims — indeed many — when they read the Book of Allah Almighty and look through the Mushaf, if they pass by verses of bliss, they say:

> "These are for us."

And if they pass by verses of punishment, they say:

> "These are for the disbelievers."

And if they pass by verses of commands and legal rulings, they say:

> "These were for the Companions."

And Allah is the One whose help is sought.

Thus, the Salaf (may Allah be pleased with them), whenever they passed by a verse containing a warning or mentioning the punishment of Allah Almighty, they would often not go beyond it — because of their weeping and fear for themselves.

Therefore, a monotheist Muslim must never feel secure from the punishment of Allah Almighty.
Rather, he must always hold himself accountable, fear Allah's punishment, and hope for what Allah Almighty has prepared of bliss for His obedient servants.

As al-'Allāmah Ibn al-Qayyim (may Allah have mercy on him) mentioned:

> "The Muslim is like a bird — one of its wings is hope, the other is fear, and its head is love. The bird cannot fly except with two wings.
> If he worships Allah through fear alone, he perishes — as did the Khawārij (extremists).
> If he worships Allah through hope alone, he perishes — as did the Murji'ah (who denied punishment for sinners).
> And if he worships Allah through love alone, he perishes — as did the Sufis."

(3)

He (the author) also mentioned the issue of those who associate partners with Allah and those who do not, as narrated in the hadith of Jābir (may Allah be pleased with him).
Then he said:

> "Whoever associates partners with Allah will enter the Fire — even if he was among the most devoted worshipers."

So, no one should be deceived by the worship of a person, nor by his long prayers or frequent fasting or any other forms of devotion — for worship is not accepted except with the foundation of Islam.

Even if a person prays, bows, stands, and fasts — yet commits shirk with Allah Almighty — Allah said:

> "And We shall turn to whatever deeds they did, and make them as scattered dust." *(Al-Furqan: 23)*

It has been narrated that al-Hallāj used to pray three hundred rak'ahs daily besides the obligatory prayers, yet the scholars unanimously declared him a disbeliever — as Imam Ibn Kathīr (may Allah have mercy on him) mentioned in *al-Bidāyah wa'l-Nihāyah*.

Among the benefits also mentioned is:
Not being deceived by the condition of the majority, for most people are astray.
Allah said:

> "But most of mankind do not know." *(Al-A'rāf)*
> "But most of mankind do not believe." *(Yūsuf)*
> "And most of them do not believe in Allah except while associating others with Him." *(Yūsuf: 106)*

And so on, in many verses that confirm the condition of the majority.
As for the few, they are often the people of truth, and they are not harmed by being few in number:

> "And few of My servants are grateful." *(Saba': 13)*

Chapter: Calling to the Testimony that There is No God but Allah

(1)

Allah Almighty said:

> “Say, ‘This is my way; I call to Allah with insight — I and those who follow me. Exalted is Allah, and I am not of those who associate partners with Him.’” *(Yūsuf: 108)*

And from Ibn ‘Abbās (may Allah be pleased with them both):
When the Messenger of Allah ﷺ sent Mu‘ādh to Yemen, he said to him:

> “You are going to a people from among the People of the Book.
> So let the first thing you call them to be the testimony that there is no god but Allah.”

In another narration:

> “To the oneness of Allah.”
>
> “If they obey you in that, then inform them that Allah has obligated upon them five prayers each day and night.
> If they obey you in that, then inform them that Allah has obligated upon them charity (zakāh), taken from their rich and given to their poor.
> And if they obey you in that, beware of taking the best of their wealth, and fear the supplication of the oppressed, for there is no barrier between it and Allah.”
> *(Agreed upon — Bukhari and Muslim.)*

Explanation

(1) After the author mentioned the virtue of Tawheed and the fear of what opposes it, he followed it by mentioning the chapter on calling to the testimony that there is no god but Allah.

For a Muslim — just as he loves salvation for himself — he must also love salvation for others.
As many scholars such as Shaykh al-Islam Ibn Taymiyyah and others have said:

> “The people of Sunnah are the best of people to the people.”
> This was narrated in various reports.

So among the signs of goodness, and loving good for others, is calling people to the greatest matter by which they are saved — Tawheed (monotheism).

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(2)

Allah said:

> “Say: This is my path; I call to Allah upon insight.”

Meaning: upon knowledge, proofs, clarity, and evidence.

> “I and those who follow me. Glory be to Allah, and I am not of the polytheists.”

The Prophet ﷺ was commanded, as stated in this verse, to call people to Allah Almighty, to explain the truth to them, and many other texts from the Qur’an and Sunnah emphasize the virtue of calling to Allah:

> “Invite to the way of your Lord with wisdom and good preaching.” *(An-Nahl: 125)*
> “Let there arise from you a group inviting to good, enjoining what is right, and forbidding what is wrong.” *(Āl ‘Imrān: 104)*

And the greatest good is Tawheed.
The greatest righteousness is Tawheed.
And the greatest evil is shirk and associating partners with Allah.

Allah Almighty mentioned that one of the main characteristics of believers is that they enjoin good and forbid evil, as He said:

> “The believing men and believing women are allies of one another; they enjoin what is right and forbid what is wrong.” *(At-Tawbah: 71)*

And one of the main traits of the hypocrites is the opposite:

> “The hypocrite men and hypocrite women are of one another; they enjoin what is wrong and forbid what is right.” *(At-Tawbah: 67)*

These are the traits of believers versus polytheists and hypocrites.

So the believer calls to good, enjoins right, and forbids wrong — and the greatest thing he calls to is Tawheed.

Unlike some people today, who may spend thirty or forty years in da‘wah calling people to solve family problems, matters of divorce and marriage, or spend their lives in ruqyah (spiritual healing), dealing with magic, jinn, or Prophetic medicine, and other such beneficial subjects — which indeed Islam and the Prophet ﷺ encouraged — yet they neglect the most important matter: Tawheed.

There is what is important, and what is most important.
The foundation of everything is Islam and Tawheed, the root of the religion.
What benefit is there in a person studying many sciences, only for his final end to be the Fire — may Allah protect us — because he violated Tawheed?

Who guided him to avoid this violation?
Who taught him that his act contradicts Tawheed?
He was too occupied with secondary matters, while neglecting the most essential matter — the matter of Tawheed.

Hence, the effort, the lifespan, and the work of the da‘iyah (caller to Allah) must be primarily devoted to Tawheed, followed by its necessary implications and related issues — but this must always hold the foremost place.

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(3)

The author (may Allah have mercy on him) mentioned the hadith of Ibn ‘Abbās (may Allah be pleased with them both) about the Prophet ﷺ sending Mu‘ādh (may Allah be pleased with him) to Yemen.
He sent him — as is authentically reported — in the tenth year after Hijrah, and some said in the ninth year.
But the scholars agreed that Mu‘ādh did not return to Madinah until the caliphate of Abu Bakr al-Siddiq (may Allah be pleased with him), then he

went to al-Shām (Syria), where he died.
This is a great virtue of Mu‘ādh (may Allah be pleased with him), as the Prophet ﷺ sent him to the people of Yemen as a teacher, guide, jurist, and judge.

The Prophet ﷺ directed him when sending him, saying:

> “You are going to a people from among the People of the Book.”

From this, the scholars derived the recommendation of preparing oneself and reviewing what one will say to the people — because this is a matter of religion.

Before Mu‘ādh departed, the Prophet ﷺ advised him to prepare himself for that mission.
Who are those you will address? They are the People of the Book — as mentioned in this hadith — the Jews and Christians, whose presence in Yemen was widespread.

Hence, one must prepare before teaching or giving a reminder.

‘Umar ibn al-Khattāb (may Allah be pleased with him) said:

> “When the Messenger of Allah ﷺ died and we went to the Saqīfah, I had already prepared in my mind a speech I would deliver before Abu Bakr.”

So, he had prepared what he would say, reviewed some issues in his mind, and would speak with confidence.

Some of the scholars, when about to teach a lesson in tafsīr (Qur’anic commentary), would not deliver that lesson until they had reviewed more than 120 books of tafsīr.
Some reviewed 40 books before teaching.
It was said:

> “Whoever does not prepare, belittles the minds of his listeners.”

The Prophet ﷺ instructed Mu‘ādh to begin his da‘wah with Tawheed, saying:

> “Let the first thing you call them to be the testimony that there is no god but Allah,”

and in another narration:

> “To the oneness of Allah.”

This is what the preachers must strive for most — calling people to Tawheed, and then to the other important matters.

Therefore, the Prophet ﷺ said:

> “If they obey you in that, then inform them that Allah has obligated upon them five prayers each day and night.”

This shows the great status of prayer in Islam, as it always follows Tawheed in importance.

The Prophet ﷺ said in the hadith of Mu‘ādh, narrated by al-Tirmidhi:

> “The head of the matter is Islam, its pillar is prayer, and its peak is jihad in the path of Allah.”

This hadith of Ibn ‘Abbās is no proof for the Hanafis, who say that disbelievers are not addressed by the branches of Shariah (like prayer, zakah, fasting).
Rather, this hadith and many other verses and reports confirm what the majority of scholars — the Malikis, Shafi‘is, and Hanbalis — have said: That disbelievers are addressed with the branches of Shariah, but their actions are not valid unless they first embrace Islam and Tawheed.
So, when they enter Tawheed, they enter Islam; then their prayers and other acts become valid.

The Prophet ﷺ said:

> “If they obey you in that, then inform them that Allah has obligated upon them charity (zakah).”

This invalidates the Hanafi argument — for can it be said that a person is not obligated to pay zakah or to be commanded with it until he first prays? He is commanded with Tawheed, with prayer, and with zakah — each in its proper place.
If he neglects any of them, he is held accountable accordingly; if he neglects them all, his punishment is according to that.

"Taken from their rich and given to their poor."

This charity (zakah) is one of the pillars of Islam.
This hadith shows the virtue and importance of this act of worship, and the legitimacy of zakah collection, that it is among the duties of the imam (leader) to appoint officials who collect zakah from those upon whom it is due.

The Prophet ﷺ said:

"Given to their poor."

The wording "given back (turraddu) to their poor" suggests ownership, as though the poor have a right to it.
He did not say "it is given," but rather "it is returned" — which emphasizes the strong obligation of paying zakah.

This hadith also shows the permissibility of spending zakah entirely on one category among the eight categories — for example, giving it all to the poor, or all in the cause of jihad, etc.

Then the Prophet ﷺ warned him — and this is a lesson in how a ruler or leader should warn his people from wrongdoing — saying:

"Beware of taking the best (most valuable) of their wealth,"

meaning, do not take the best for yourself and leave them the worst.

Then he warned him against the supplication of the oppressed, saying:

"Fear the supplication of the oppressed, for there is no barrier between it and Allah."

For there are certain times and conditions when supplication is accepted.
Among the conditions is when a person is oppressed — his supplication is answered against the one who wronged him.
Likewise, the supplication of parents against their children.

Other times when du'ā' is accepted include:

- When rain falls,
- During travel,
- When the two armies meet,
- During prostration,
- In the last third of the night,

- In the final hour of Friday, and other times authentically reported from the Messenger of Allah ﷺ.

Translation

Narrated by both (Al-Bukhari and Muslim) from Sahl ibn Sa'd (may Allah be pleased with him):
The Messenger of Allah (peace and blessings be upon him) said on the day of *Khaybar*:

> "Tomorrow I will give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him. Through him, Allah will grant victory."

So, the people spent the night discussing (يدوكون) — meaning *talking and wondering* — about who would be given the banner.
When morning came, they went to the Messenger of Allah (peace be upon him), each one hoping he would be the one given the banner.
The Prophet asked: "Where is Ali ibn Abi Talib?"
It was said: "He is suffering from his eyes."
So, they sent for him, and he came. The Prophet (peace and blessings be upon him) *spat into his eyes* and prayed for him. He was healed as if he had never suffered any pain.
Then the Prophet (peace be upon him) gave him the banner and said:

> "Advance slowly and calmly until you arrive in their courtyard. Then call them to Islam and inform them of what Allah requires of them in it. For by Allah, if Allah guides a single man through you, it will be better for you than red camels."
> (Agreed upon)

Explanation and Benefits

(1) The Prophet (peace and blessings be upon him) said on the day of *Khaybar*:

> "I will give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him. Allah will grant victory through his hands."

This statement is one of the highest *commendations* (تزكية) — and what a great honor it is! It testifies that this man (Ali) both loves Allah and His Messenger and is loved by them.

That is why the Companions (may Allah be pleased with them all) were discussing eagerly about who would receive this banner — because of the great virtue and noble praise contained in that statement.

The Prophet also said:

> "Allah will grant victory through his hands,"

which is a *miracle* and a *sign of his prophethood*, as Allah had informed him of the result of that battle — that victory would come through that particular man.

It was narrated that Umar ibn al-Khattab (may Allah be pleased with him) said:

> "I never desired leadership except on that day."

The Companions (may Allah be pleased with them) normally followed the Prophet's teaching of not seeking leadership or positions of command. Yet, in this case, each one desired it because of the tremendous virtue attached to that statement — what could be greater than being one whom Allah and His Messenger love, and who loves them in return?

When morning came, they all came to the Prophet (peace be upon him), each hoping to receive the banner. The Prophet asked:

> "Where is Ali ibn Abi Talib?"

This was a great merit for Ali (may Allah be pleased with him).

They said: "He is suffering from his eyes." — He had *ophthalmia* (inflammation). It is narrated that Ali had stayed behind from the battle because of his eye pain, but then he regretted it and said:

> "Shall I remain behind the Messenger of Allah?"

So he went to join the Prophet (peace and blessings be upon him).

The Prophet asked about him, and when told that he was ill, he sent for him. Ali was brought, and the Prophet *spat in his eyes* — meaning he placed his saliva in his eyes — and he was cured instantly.

Ali himself said:

> "Since the day the Prophet (peace and blessings be upon him) put his saliva in my eyes, I never suffered from any eye pain or headache."

The Prophet then gave him the banner, and in another narration, the standard (لواء). Some scholars say the two words are synonymous, while others distinguish between them — that the Prophet's banner was black, and his standard was white. It was reported by Al-Tabarani and others that written on his banner were the words:

> "There is no god but Allah; Muhammad is the Messenger of Allah."

When the Prophet gave him the banner, he instructed him:

> "Advance at a moderate pace — without haste or rashness — until you reach their courtyard. Then call them to Islam."

The *first* command he gave him was to *invite them to Islam* — meaning *to monotheism (tawḥīd)* and to submission to Allah's religion.

Ruling of Inviting to Islam Before Battle

Calling the enemy to Islam before fighting applies in the case of offensive jihad (jihad al-ṭalab), not defensive jihad (jihad al-daf').
In defensive jihad, nothing is more obligatory after faith than repelling an attacking enemy.

In offensive jihad, the call to Islam is prescribed if the message of Islam has not yet reached them.
If the message has already reached them, the invitation is *not required*.

Imam Ahmad (may Allah have mercy on him) said that in his time, there was no one left to whom Islam had not reached.
So how much more so in our time?

The Prophet (peace be upon him) fought some tribes — like Banu al-Mustaliq — without calling them first, *because the call had already reached them.*

Therefore, the Prophet's command to Ali to invite them to Islam was because *the people of Khaybar had not yet been called to Islam.*

Then the Prophet said:

> "And inform them of what Allah requires of them."

That is, inform them of the *rights of Allah* in Islam, for Islam means *submission to Allah's commands and the commands of His Messenger (peace be upon him).*

Then the Prophet urged him on, saying:

> "For by Allah, if Allah guides through you one man, it is better for you than red camels."

This statement is in both *Sahih al-Bukhari* and *Sahih Muslim*.
In other narrations (though weak), it says:

> "...better for you than the world and all that is in it,"
> and in another:
> "...better for you than all upon which the sun rises."

Then the Author (رحمه الله) mentioned the "Points and Lessons":

1. Calling to Allah is the way of those who follow the Messenger of Allah.
2. Emphasis on sincerity, because many people who call to the truth are actually calling to themselves.
3. Insight and knowledge (بصيرة) are obligatory for the caller.
4. One of the signs of *good monotheism (tawḥīd)* is that it involves *glorifying Allah* above all insult or imperfection.
5. One of the *evils of polytheism (shirk)* is that it involves insulting Allah.
6. The necessity of *keeping away from polytheists* lest one becomes like them, even if he does not commit shirk.

7. Tawḥīd (monotheism) is the *first obligation*.
8. It must be *taught before everything else*, even before prayer.
9. The meaning of "to make them affirm the Oneness of Allah" is the meaning of the testimony "There is no god but Allah."
10. A person might be from the People of the Book but not know this testimony — or know it but not act upon it.
11. The importance of teaching gradually (التعليم بالتدريج).
12. Starting with what is most important, then next in importance.
13. The distribution of zakah (charity).
14. Clarifying doubts for the learner.
15. Prohibition of taking the best or most valuable of people's wealth in zakah.
16. Avoiding the supplication of the oppressed.
17. Informing that the prayer of the oppressed is never veiled (always reaches Allah).
18. One of the evidences of *tawḥīd* is what befell the Messenger (peace be upon him) and the righteous — hardship, hunger, and disease.
19. The Prophet's saying, *"I will give the banner…"* — a sign of prophethood.
20. His spitting in Ali's eyes — also a prophetic miracle.
21. The virtue of Ali ibn Abi Talib (may Allah be pleased with him).
22. The virtue of the Companions — their concern that night and their preoccupation with the good news of victory.
23. Belief in divine decree (qadar) — it was given to one who did not strive for it, and withheld from those who did.
24. Proper etiquette in the Prophet's words, *"Proceed calmly (على رسلك)."*
25. Calling to Islam before fighting.
26. That this applies to those who were called previously and then fought.
27. Calling with wisdom, as in the Prophet's words, *"Inform them of what Allah requires of them."*
28. Knowledge of Allah's rights in Islam.
29. The reward for the one through whom Allah guides even a single person.
30. Permissibility of swearing an oath (by Allah) in issuing religious verdicts (fatwas).

Further Clarifications from the Scholars

- He said under the benefit *"teaching gradually and beginning with what is most important"*:
  Indeed, all branches of Islamic knowledge are beneficial, but life is

short and knowledge vast — so one must prioritize the most important matters first.

- About *"the supplication of the oppressed not being veiled"*:
  Meaning, Allah always responds to it and there is no barrier between it and Him.
- On *"calling to Islam before fighting"*:
  As explained, this applies to those whom the message has not reached — and scholars differed whether it is *obligatory* or *recommended*.
  As for those whom Islam has already reached, they need not be called again.
  This applies in offensive jihad; but in defensive jihad, one fights immediately to repel the aggressor.
- On *"swearing in a fatwa"*:
  If the scholar is truthful and trustworthy, he may swear by Allah when needed in matters of great importance.

And Allah, the Exalted, knows best.
May peace and blessings be upon our Prophet Muhammad, his family, and his Companions.

Audience Questions and Answers

Question:
The questioner asks: Is swearing by saying *"By the Lord of the Ka'bah"* or *"By the Lord of the Qur'an"* considered swearing by other than Allah?

Answer:
Firstly, saying *"By the Lord of the Ka'bah"* is a valid oath. It is a swearing by Allah Almighty Himself, and there is no problem with it.
However, saying *"By the Lord of the Qur'an"* is not correct in wording, because the Qur'an is the Speech of Allah Almighty. A Muslim may swear by Allah or by one of His attributes, so it is permissible for him to say *"By the Qur'an"* — since the Qur'an is one of Allah's attributes and is not created. This is the unanimous view of Ahl al-Sunnah wal-Jama'ah.

But swearing *"by the Mushaf (the physical Qur'an book)"* is not allowed, because the Mushaf refers to the pages or the material object in which Allah's Speech is written.
Some scholars made a distinction, saying:

> If by *"the Mushaf"* he means the words of Allah written within it, then it is permissible.

If he means the physical pages, then it is not permissible.
However, in both cases, it is better to avoid such an oath altogether.

Question:
The questioner said: The Prophet's saying *"He has succeeded, by his father, if he is truthful"* — I met someone from the Muslim Brotherhood who says this ḥadīth proves that it is permissible to swear by other than Allah.

Answer:
We say: This ḥadīth does not indicate the permissibility of swearing by other than Allah. This narration was reported by Imam Muslim, but the wording *"by his father"* (*wa abīhi*) has been criticized as anomalous (shādh).
The correct narration is simply: *"He has succeeded if he is truthful."*
As for those who affirm the phrase *"by his father"*, Imam al-Nawawi (may Allah have mercy on him) explained its meaning and justification in a way that does not imply swearing by other than Allah.

Question:
How do we distinguish between the two types of shirk (polytheism), since Allah Almighty says:

"Indeed, Allah does not forgive associating partners with Him" (Surah al-Nisa').
He did not distinguish between major shirk and minor shirk.
So how can minor shirk be forgiven?

Answer:
First, we did not say that it *is forgiven* — rather, we said that it is under the will of Allah (in His Mashī'ah), unlike major shirk.
How did we say this? By reconciling the various evidences.
Those forms described as minor shirk do not expel a person from Islam.
A Muslim, regardless of his condition, will eventually enter Paradise — either immediately or after being punished in proportion to his sin.
Minor shirk, according to the scholars, is the greatest of the major sins.
There are major sins such as fornication, theft, etc., and then minor shirk — some scholars counted it among the major sins, and others said it is greater than all of them, but it does not remove its doer from Islam.

Question:
Someone told me that you (the Shaykh) said it is permissible to seek judgment from the *ṭāghūt* (false authority) in cases of necessity. Is this true?

Answer:
We say: Isnād (authentic transmission) is part of the religion — were it not for isnād, anyone could say whatever they wish.
I did not say that it is permissible to seek judgment from the *ṭāghūt* (false authority) out of necessity.
What we mentioned was the detailed discussion of seeking judgment, exactly as the scholars have explained it.

Question:
What is the ruling on swearing by the Speech of Allah (the Qur'an)?

Answer:
We already said — it is permissible, because the Qur'an is the Speech of Allah, one of His attributes, and not a creation.

Conclusion:
And Allah Almighty knows best.
May peace and blessings be upon our Prophet Muhammad, his family, and his companions.
And may Allah reward you all with goodness.

Lesson Seven

Chapter: Explanation of Tawḥīd (Monotheism) and the Testimony that There is No God but Allah

> *And the saying of Allah Almighty:*
> "Those whom they call upon themselves seek means of access to their Lord — which of them will be nearest"
> (Surah al-Isrā' 17:57)
>
> *And His saying:*
> "And [mention] when Abraham said to his father and his

people: Indeed, I am disassociated from what you worship, except for He who created me." (Surah al-Zukhruf 43:26–27)

In the Name of Allah, the Most Merciful, the Most Compassionate

All praise is due to Allah, Who suffices, and may peace and blessings be upon the chosen Prophet, his family, and his companions, and upon those who follow his Sunnah.

Now then… we continue, with you, the explanation of *Kitāb al-Tawḥīd* (The Book of Monotheism).

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1. The Meaning of the Chapter Title

The Shaykh (may Allah have mercy on him) said:
"Chapter: Explanation of Tawḥīd and the Testimony that There is No God but Allah."

This chapter is devoted to clarifying the meaning of *Tawḥīd* and of *Lā ilāha illā Allāh*.

Although the author already mentioned the meaning of *Tawḥīd* at the beginning of the book, supporting it with evidence from the Qur'an and the Sunnah, he repeats it here for further elaboration and clarification.

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2. The Verse: "Those whom they call upon seek means of access to their Lord" (17:57)

From this verse, the Shaykh explains that seeking means (tawassul) is of two kinds:
(a) permissible, and (b) prohibited.

A. The Permissible (Legitimate) Forms of Tawassul

There are several permissible forms:

1. Seeking nearness to Allah by His names and attributes.
   A person may supplicate by saying, for example:
   "O Allah, by Your mercy forgive me," or "By Your power, help me."
   This is permissible because the names and attributes of Allah are not created, as the misguided sects falsely claimed.
2. Seeking nearness to Allah through one's righteous deeds.
   As in the famous hadith of the three men trapped in a cave (in al-Bukhārī and Muslim).
   Each of them invoked Allah by mentioning a sincere deed:

- One mentioned his dutifulness to his parents,
- another his abstinence from sin,
- and the third his honesty with a laborer's wage.

Allah then relieved them from their distress.
Thus, one may say:
"O Allah, by my love for Your Prophet ﷺ, grant me such-and-such."
"O Allah, by my night prayers, or my striving in Your path, forgive me."
This is valid tawassul, since love for the Prophet ﷺ and good deeds are righteous acts.

3. Requesting a righteous person to make du'ā for others.
   As 'Umar ibn al-Khaṭṭāb (may Allah be pleased with him) did during a drought, saying:

> "O Allah, we used to seek means to You through our Prophet ﷺ, and now we seek means to You through the uncle of our Prophet,"
> meaning al-'Abbās, whom he then asked to supplicate for rain — and they were granted rain.
> Thus, asking a righteous person to pray for you is a lawful form of tawassul.

B. The Prohibited (Unlawful) Forms of Tawassul

There are also forbidden forms, some of which are:

- Major shirk (polytheism) — expelling a person from Islam,
- and others that are sinful innovations (ḥarām) but do not expel one from the religion.

For example:

1. Going to the grave of the Prophet ﷺ and saying:

"O Messenger of Allah, ask Allah for me," or "Grant me such-and-such." Shaykh al-Islām Ibn Taymiyyah (may Allah have mercy on him) discussed this in his book *al-Tawassul wa al-Wasīlah*. His wording implies that he did not consider this specific act disbelief, though some of the scholars of Najd held it to be major shirk.

Hence, there are two opinions:

- ✧ Some scholars do not declare the person a disbeliever in this specific case.
- ✧ Others do, considering it shirk akbar (major polytheism) because the supplication is directed to other than Allah.

2. Saying: "O Allah, I ask You by the status (jāh) of Your Prophet or the status of Your saints."
   This is not disbelief, but it is prohibited, as it is a means that leads to shirk.
   None of the authentic ḥadīth that mention this form of tawassul are sound; they all have weaknesses in their chains.

So, in summary:

- ➢ Permissible tawassul: by Allah's names and attributes, by one's good deeds, or by asking a living righteous person to make du'ā.
- ➢ Prohibited tawassul: includes forms that are either major shirk or sinful innovations.

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3. The Verse: "When Abraham said to his father and his people, 'Indeed, I am disassociated from what you worship, except for He who created me'" (43:26–27)

This verse recounts the words of Prophet Ibrāhīm (Abraham), the leader of the monotheists and father of the prophets, addressing his closest relatives and people, including his father.
He said:

> "I am free of what you worship — except for the One who created me."

This shows that Ibrahim did not disassociate himself from *every* object of worship in an unrestricted way. He excluded Allah, the Creator, from that disavowal.

This teaches us that the people of Ibrahim, and similarly the people among whom the Prophet Muhammad ﷺ was sent, used to worship Allah, but along with other deities.

They acknowledged Allah's existence and lordship (rubūbiyyah) — that He is the Creator, Sustainer, and Giver of life and death — but they associated others with Him in worship (*ulūhiyyah*).

Even Iblīs (Satan) acknowledged Allah's Lordship when he said:

> "My Lord, grant me respite until the Day they are resurrected." (Surah al-Ḥijr 15:36)
> He admitted that Allah is his Lord and that there will be resurrection, yet he remained a disbeliever and polytheist.

The same applies to:

> The Jews and Christians,
>
> The people of Ibrahim, and
>
> The Arabs to whom the Prophet ﷺ was sent —
> all acknowledged that Allah is the Creator, yet they worshiped others besides Him.

As Allah said:

> "If you ask them who created them, they will surely say, 'Allah.' So how are they deluded?" (Surah al-Zukhruf 43:87)

Thus, they affirmed Allah's Lordship but directed acts of worship to others.

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4. The Correct Meaning of "Lā ilāha illā Allāh"

From this, we understand the true meaning of *Lā ilāha illā Allāh* — the declaration of Tawḥīd — which Shaykh Muḥammad (i.e., Shaykh Muḥammad ibn 'Abd al-Wahhāb) dedicated this chapter to.

Some misguided groups — such as the Mu‘tazilah and those who followed them among the Ash‘arīs — misunderstood its meaning, claiming it means:

> “There is no Lord except Allah.”

This is false and leads to disbelief, because if that were its meaning, then the idolaters and polytheists of old — who also believed in one Lord — would be considered believers!

But they were disbelievers, because they worshiped others besides Allah, even while acknowledging His Lordship.

For instance, when the Prophet ﷺ asked one of them, “How many gods do you worship?” he replied:

> “Seven — six on earth and one in heaven.” (Reported by al-Tirmidhī)
> He worshiped Allah, but along with others, and that is why he was a disbeliever destined for Hell — may Allah protect us.

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5. Refuting the Misguided Groups

Thus, through this and many other verses and aḥādīth that Shaykh Muḥammad cites throughout the book, we learn how to refute:

> the Mu‘tazilah,
>
> the Ash‘arīs,
> and all those who claim that *Lā ilāha illā Allāh* merely means *“There is no Lord but Allah.”*

These groups fail to declare grave-worshipers and Rāfiḍah (extreme Shī‘ah) as disbelievers because, they argue, such people acknowledge Allah’s Lordship — that He is the Creator and Sustainer.
They only declare disbelief when someone attributes divine lordly powers to creation.
But if someone merely directs acts of worship (such as supplication, sacrifice, or seeking help) to others besides Allah, they do not consider that disbelief.

This is a serious deviation and grave misguidance.

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6. The Error of the Extreme Ṣūfīs

From the same verse and from the example of Ibrahim, we also understand that those who say *Lā ilāha illā Allāh* means *"There is no deity except Allah"* but interpret it incorrectly, such as the extreme Sufis, are also misguided.

They claim it means "There is no being in existence except Allah", and from this they develop the doctrine of waḥdat al-wujūd (unity of existence) — the belief that Allah dwells within His creation.

Their leading figure, Ibn 'Arabī — whom Shaykh al-Islām Ibn Taymiyyah referred to as *"Muḥyī al-shirk" (reviver of polytheism)* — said blasphemously:

> "There is nothing inside this robe except Allah."
> "The dog and the pig are our gods, and Allah is the monk in my church."
> "In everything there is a sign that shows He is its very essence."

(*We seek refuge in Allah from such words.*)

According to them, everything in existence is Allah, which is blatant disbelief and blasphemy.

Hence, from these verses and explanations, we learn the true meaning of *Lā ilāha illā Allāh*:

> "There is none worthy of worship in truth except Allah."

— affirming that worship belongs solely to Allah, and rejecting all false deities.

And based on this, the Christians are not disbelievers, the Jews are not disbelievers, the worshippers of private parts are not disbelievers, the worshippers of cows, the worshippers of trees, the worshippers of rats — none of them are disbelievers according to those people. Why? Because

according to them, everything in existence *is God* — exalted be He far above what they claim, with great exaltation.

These disbelievers say that the meaning of *"La ilaha illa Allah"* ("There is no god but Allah") is that everything that is worshipped *is Allah*. So if you find someone worshipping a stone, then that stone, according to them, *is Allah* (we seek refuge with Allah). If someone worships a tree, a rat, or anything else — everything in existence, according to them, is Allah — exalted be He far above what they say.

Therefore, Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said about these people that *they are more disbelieving than the Jews and Christians.* Why? Because the Jews believed that Allah indwelt in one created being — ʿUzayr (Ezra). The Christians believed that Allah indwelt in one created being — ʿIsa (Jesus). But *these people* believe that Allah has indwelt in *everything* — and we seek refuge with Allah.

So these people erred regarding the meaning of *La ilaha illa Allah* when they said it means "there is no lord except Allah." And the others erred when they said it means "there is no deity except Allah."

But Allah, the Exalted, saved the *saved sect* (al-firqah al-najiyah) by His grace and bounty. They said: the true meaning of *La ilaha illa Allah*, which is indicated by the Qur'anic verses and Prophetic hadiths, is:

"There is no deity worthy of worship in truth except Allah."

For there are deities that are worshipped falsely besides Allah, like those who worship trees or stones — all those deities are worshipped in falsehood. The only true deity, worthy of being worshipped, is Allah alone.

Thus, the correct meaning of *La ilaha illa Allah* is: "There is no deity worthy of worship in truth except Allah."

And in the verse is also the meaning of *loyalty and disavowal* (al-walāʾ wa al-barāʾ) — how Ibrahim (Abraham), peace be upon him, declared himself innocent and disassociated from his people when they worshipped other than Allah, the Exalted. This meaning will appear again in later chapters of the book.

And His saying:

> *"They have taken their rabbis and monks as lords besides Allah."* (Surah At-Tawbah, 9:31)

(1) He also cited as evidence the saying of Allah, the Exalted:

> *"They have taken their rabbis and monks as lords besides Allah."*

Those were the Jews and the Christians — they took their *rabbis* (ahbar) and *monks* (ruhban) as lords.

The *ahbar* are the scholars, and the *ruhban* are the devout worshippers.

How did they make them lords? They made them lords by obeying them in disobedience to Allah — in matters of making things lawful and unlawful — as mentioned in the hadith of ʿAdiyy ibn Ḥātim, reported by al-Tirmidhi, Ibn Jarir, and others, from Muṣʿab ibn Saʿd, from ʿAdiyy ibn Ḥātim:

He said:

> "I came to the Messenger of Allah ﷺ while there was a cross of gold around my neck. He said, 'O ʿAdiyy, cast away this idol from your neck.' So I threw it away and approached him while he was reciting from Surah al-Tawbah:
> *'They took their rabbis and monks as lords besides Allah.'*
> I said: 'O Messenger of Allah, we did not worship them.'
> He said: 'Did they not make lawful what Allah had forbidden, and you made it lawful? And did they not forbid what Allah had made lawful, and you made it unlawful?'
> I said: 'Yes.'
> He said: 'That is your worship of them.'"

Thus, the act of declaring things lawful or unlawful — what is called in our time *legislation* (tashrīʿ) — is considered *worship* of other than Allah, the Exalted.

Therefore, the *legislators* who legislate laws besides the law of Allah — whether they are in parliaments, national assemblies, or people's councils — are disbelievers who have left the fold of Islam, even if they claim to be Muslims.

Why? Because they have shared with Allah in His most exclusive right — legislation.

They say, for example: “Bank interest at a rate of one percent or three percent is permissible.” They say: “Drinking alcoholic beverages in hotels of such and such star-rating is permissible.” They say: “Offensive wars are forbidden.” They say such and such and such… All of their work is about declaring things lawful and unlawful — and this *is* legislation — and we seek refuge with Allah.

Hence, these are disbelievers outside the religion of Islam — not only according to the scholars of Ahl al-Sunnah wa al-Jamaʿah, but even according to the *Jahmiyyah* (a misguided sect). How so? Because legislation means making what Allah forbade lawful and denying what Allah made obligatory — and that itself is disbelief.

One of the strange and astonishing things is that the *Murji’ah of today* stipulate for declaring such rulers disbelievers — and for declaring those who delegate to them this grave matter disbelievers — that they say: “They are not disbelievers unless they *believe that what they do is lawful*.” Meaning: they condition *the belief of permissibility* for *the act of making things permissible*!
And they condition *denial* for *the act of denial*!

But legislation itself *is* permissibilization and denial. So how can it be said: “The one who makes things permissible does not disbelieve unless he believes that making them permissible is permissible,” and “The one who denies does not disbelieve unless he denies the denial”? — we seek refuge with Allah.

In this verse, it is clear that sharing with Allah in His legislation and ruling by other than what Allah has revealed is *major disbelief (kufr akbar)* that expels one from the religion.

And Allah, the Exalted, says in the same verse:

> *“And the Messiah, the son of Mary.”*

How did they take the Messiah as a lord besides Allah? Because they directed acts of worship to him instead of to Allah — they bowed to him, prostrated to him, sought his help, and called upon him — and thus they made him a *lord*, we seek refuge with Allah.

Then He said about all of this:

> *“Glorified is He above what they associate with Him.”*

Meaning, above their association in legislation and judgment, and above their association in acts of worship and ritual devotion.

In this is evidence that associating partners with Allah in His rule and legislation is the same as associating partners with Him in worship.

And His saying, the Exalted:

> *"And among mankind are those who take others besides Allah as equals (to Him). They love them as they should love Allah. But those who believe are stronger in their love for Allah."* (Surah al-Baqarah, 2:165)

And in the *Sahih* from the Prophet ﷺ:

> "Whoever says *La ilaha illa Allah* and disbelieves in what is worshipped besides Allah, his wealth and blood are protected, and his reckoning is with Allah, the Exalted."

And the explanation of this chapter will continue in the following sections.

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(1) He also cited as evidence Allah's saying:

> *"And among mankind are those who take others besides Allah as equals (to Him). They love them as they should love Allah."*

So loving a created being with a love equal to that of Allah — or greater than it — is to take that beloved as a *rival* to Allah, the Exalted.

Love is closely tied to obedience — one does not obey anyone except out of love, desire, or fear — and one only disobeys due to a deficiency in one of these three.

(2) Then he (may Allah have mercy on him) said: "And in the *Sahih*..."

And we say: the *Sahih* (in which this hadith is found) is not *Sahih al-Bukhari*. For the majority of the hadith scholars, when they say *"in the Sahih"* or *"it is in the Sahih"*, they mean *Sahih al-Bukhari*, not *Sahih Muslim*. However, some scholars — like Shaykh al-Islam Ibn Taymiyyah

and Shaykh Muhammad ibn ʿAbd al-Wahhab (as he did here) — use the phrase *"in the Sahih"* more loosely, intending *Sahih Muslim* as well.

Then he said:

> The Prophet ﷺ said: "Whoever says *La ilaha illa Allah* and disbelieves in what is worshipped besides Allah, his wealth and blood are protected, and his reckoning is with Allah, the Exalted."

So there must be negation before affirmation.

If there is a vessel filled with impurity, can you simply pour pure water into it without first removing the impurity? Of course not — you must first remove the impurity, and *then* fill the vessel with something pure.

Likewise, regarding *shirk* (polytheism) and worshipping others besides Allah — one must *first* disbelieve in *shirk* and in *those who commit it*, and *then* believe in Allah, the Exalted.

This is the meaning of *La ilaha illa Allah*: it is composed of negation and affirmation —

> "La ilaha" (There is no deity) — negates all deities besides Allah.
> "Illa Allah" (Except Allah) — affirms divinity solely for Allah, the Exalted.

As Allah, the Exalted, said:

> *"Whoever disbelieves in false gods (taghut) and believes in Allah has grasped the firmest handhold."* (Surah al-Baqarah, 2:256)

The *firmest handhold* (al-ʿurwah al-wuthqa) is Islam — and it is also said to be *La ilaha illa Allah* — and both meanings are one and the same.

Thus, Islam is both a rejection and an affirmation — it involves purification and adornment, denial and confirmation: faith in Allah alone and disbelief in everything worshiped besides Allah Almighty.

> *"Whoever says 'Lā ilāha illa Allāh (There is no deity worthy of worship except Allah)' and disbelieves in whatever is worshiped besides Allah."*

That is: he did not merely say *"Lā ilāha illa Allāh"* with his tongue without acting upon it and without fulfilling its necessary requirements. This addition and clarification emphasize the true meaning: a person does not truly say *"Lā ilāha illa Allāh"* unless he disbelieves in whatever is worshiped besides Allah Almighty — whether that object of worship is associated with Allah in acts of devotion, or in legislation and judgment, or in love (as the Shaykh gave examples from the words of Allah Almighty), or in any other form. The meaning of this will appear more clearly, as the Shaykh said, in the upcoming chapters.

He (the Prophet ﷺ) said:

> *"His wealth and blood are sacred, and his reckoning is with Allah Almighty."*

By implication, this means that whoever does not say *"Lā ilāha illa Allāh"*, or says it but does not disbelieve in whatever is worshiped besides Allah, remains upon his original state — and the original ruling regarding polytheists is that their blood and wealth are lawful (to be fought and seized).

There are many evidences for this, such as this ḥadīth, and the ḥadīth of Abū Hurayrah and Ibn ʿUmar:

> *"I have been commanded to fight the people until they testify that there is no deity but Allah and that Muhammad is the Messenger of Allah, and establish the prayer and give the zakah. If they do that, they have protected from me their lives and wealth except by the right of Islam, and their reckoning is with Allah."*
> — (Agreed upon by al-Bukhārī and Muslim)

The fundamental ruling for a Muslim is that his blood and wealth are inviolable, as the Prophet ﷺ said in the Farewell Sermon:

> *"Indeed, your blood and your wealth are sacred upon you, like the sanctity of this day of yours, in this month of yours, in this city of yours."*
> (Agreed upon by al-Bukhārī and Muslim)

As for the disbeliever, his blood and wealth are not inviolable except in two cases:

> Aman (Security/Safety granted).
>
> Īmān (Faith, i.e., entering Islam).

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1. The Case of *Aman* (Security)

There are several types:

First type: *A treaty (ʿAhd)* — and this is most often when the disbelievers remain in their lands and the Muslims in theirs. They make a peace agreement that Muslims will not attack them for a specified number of years or months.
Imām al-Shāfiʿī limited this to ten years, and anything beyond that is not permissible.

The scholars — may Allah have mercy on them — also considered a permanent treaty (a perpetual peace) invalid, because the Prophet ﷺ said:

> *"A group from my Ummah will continue to fight upon the truth."*
> (Agreed upon by al-Bukhārī and Muslim)

This indicates continuity (that fighting in the cause of truth will continue).

It is also narrated that he ﷺ said:

> *"Jihād will continue until the Day of Resurrection."*
> Thus, a perpetual treaty contradicts the statement of the Prophet ﷺ and his clear guidance.

Also included under *Aman (security)* is the envoy (messenger) of the disbelievers who comes to the Muslims — he is granted safety as long as he comes in peace.

Also included are the Ahl al-Dhimmah (People of the Covenant) — those non-Muslims who live within Muslim lands (except the Arabian Peninsula) and pay the jizyah (tax) while living under the rulings of Islam.

Allah Almighty said:

> *"…Until they pay the jizyah with their own hands while they are humbled."*
> (Qur'an 9:29)

"While they are humbled" means submissive under the rulings of Islam.

There are two essential conditions for the covenant of *dhimmah*:

> Their submission to the rulings of Islam — for instance, a thief among the People of the Covenant has his hand cut off just like a Muslim thief.
>
> Their payment of the jizyah.

These two are the fundamental conditions of the *dhimmah contract*. After them come additional conditions — such as those mentioned in the *ʿUmarī conditions* (set by Caliph ʿUmar ibn al-Khaṭṭāb), which were accepted by the Muslims.

Shaykh al-Islām Ibn Taymiyyah (may Allah have mercy on him) mentioned these conditions in his book *Iqtida' al-Sirāt al-Mustaqīm li-Mukhālafat Aṣḥāb al-Jaḥīm* ("The Need to Follow the Straight Path in Opposition to the People of Hell").

That completes what relates to the topic of Aman (security).

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2. The Case of *Īmān* (Faith)

This refers to the disbeliever entering Islam.

> If he is from among the original disbelievers, it is sufficient for him to utter the two testimonies of faith (the shahādah).
>
> If he is an apostate (murtad), his return to Islam depends on the manner of his apostasy:
>
> > If his apostasy was by denying "Lā ilāha illa Allāh", then he does not re-enter Islam except by saying "Lā ilāha illa Allāh" again.

> But if his disbelief was by committing an act that nullifies Islam (a nāqiḍ), then he must return to Islam through the same door he exited from.

For example:
If someone used to say "Lā ilāha illa Allāh", pray, fast, perform ḥajj and ʿumrah —
but then insulted Allah Almighty, he does not re-enter Islam by prayer, charity, ḥajj, or ʿumrah.
He only returns to Islam by repenting from that act of disbelief and renouncing it.
When he does so, he returns to Islam.

Then the Shaykh — may Allah have mercy on him — said:

> "In this chapter lie the greatest and most important matters:
> The explanation of *tawḥīd* (monotheism) and the meaning of the *shahādah* (testimony), made clear through several points."

Among them:

> The verse of al-Isrā' (17:56–57) — which refutes the polytheists who call upon the righteous, clarifying that this is major shirk (polytheism).
>
> The verse of al-Tawbah (9:31):
>
> *"They have taken their scholars and monks as lords besides Allah…"*
> It clarifies that they were only commanded to worship one God.
> The correct interpretation — which leaves no doubt — is that this refers to obeying scholars and monks in disobedience to Allah, not invoking them in prayer.
>
> The saying of Ibrāhīm (Abraham), peace be upon him, to the disbelievers:
>
> *"Indeed, I am free from whatever you worship except the One who created me."*
> He excluded his Lord from what they worshiped.

Allah mentioned that this disavowal and loyalty are the very explanation of the testimony *"Lā ilāha illa Allāh."*

"And He made it a lasting word among his descendants, that they might return."
(Qur'an 43:28)

The verse in al-Baqarah about the disbelievers of whom Allah said:

"And they will never leave the Fire."
He described them as loving their equals (rivals) as they love Allah, indicating that they did love Allah deeply — yet that did not enter them into Islam.

So what about one who loves a rival more than Allah?
And what about one who loves only the rival and not Allah at all?!

Also, the Prophet ﷺ said:

"Whoever says 'Lā ilāha illa Allāh' and disbelieves in whatever is worshiped besides Allah, his blood and wealth are sacred, and his reckoning is with Allah."

This ḥadīth is among the clearest in explaining the meaning of *Lā ilāha illa Allāh*.

For the Prophet ﷺ did not make mere utterance of the phrase sufficient to protect one's blood and wealth —
nor simply understanding its meaning —
nor merely acknowledging it —
nor even worshiping Allah alone without calling upon others —
Rather, one's life and wealth become inviolable only when he also disbelieves in everything worshiped besides Allah.

If he doubts or hesitates, his life and wealth are not protected.

Oh, what a tremendous matter this is — how great and magnificent!
And what a clear explanation — how decisive a proof it is against those who dispute it!

Yes, these details will, God willing, come in the upcoming lessons, and we will examine each aspect gradually.

And Allah Almighty knows best.
May peace and blessings be upon our Prophet Muhammad, his family, and his companions.
And may Allah reward you all with goodness.

Audience Questions

Question:
The questioner says: What is the ruling on a person who works in an *interest-based (usurious)* bank, where laws are enacted that permit usury and adhere to international financial regulations?

Answer:
We say: As a general rule, working in an interest-based bank — even without these additional conditions mentioned by the questioner — is among the major sins, and we seek refuge in Allah from that.
Allah Almighty has not permitted anyone to engage in war with Him except those involved in usury. So such a person is in great danger.

However, if someone is among those who legislate or enact laws that *permit* usury — whether explicitly or through actions that imply such permissibility — then this action falls under what is known as "practical istihlāl" (de facto legalization of what Allah has forbidden).

Some scholars — may Allah have mercy on them — said:
"If a man commits fornication with his father's wife, he is not a disbeliever, but he has committed one of the gravest major sins. However, if he marries his father's wife, then he is a disbeliever."

Why?
Because the *marriage contract* itself implies permissibility of the private parts, and thus it represents practical istihlāl (declaring forbidden intimacy lawful through action).

For that reason, the Prophet ﷺ sent a commander with his flag and orders saying:

> “Go to so-and-so, and if he acknowledges it, then kill him,”
> or as he said:
> “Go and kill him.”

He killed him, and in one narration (reported by Aḥmad), it is said:

> “Then he took one-fifth of his property (khummisa māluhu).”

And taking one-fifth of the property (*khums*) is only done in the case of a disbeliever’s wealth.
Thus, the Prophet ﷺ treated him as one who had committed disbelief (kufr) — his property was seized as spoils and its fifth taken.

If he had been a Muslim, at most he could be punished by death as disciplinary punishment (taʿzīr) according to some scholars — but his wealth would not be seized.
Since the narration states that his property was divided as spoils, this indicates that the act was disbelief.

So, how did this become an act of disbelief?
We say: because it was a practical form of istihlāl (declaring forbidden acts lawful in practice).
The same applies to those who legislate financial systems that allow interest (*riba*) in these banks — and we seek refuge in Allah from that.

Question:
Some brothers abandon Friday prayer (Jumuʿah) and instead pray at home, claiming fear that the disbelievers might bomb the mosques crowded with worshippers. What is your advice on this? May Allah reward you with good.

Answer:
We say: Friday prayer is obligatory for every resident Muslim.
Therefore, whoever is a resident must perform the Jumuʿah prayer.
If he fears that certain crowded mosques might be targeted, he should choose a mosque where he believes it is less likely to be bombed.

The matter is broad and flexible in this regard — the obligation is not tied to one specific mosque.
In fact, even a smaller number that suffices for a valid congregation also suffices for a valid Friday prayer.

Question:
Someone asks about Khalid ibn ʿAlī al-Marḍī's declaration of disbelief (takfīr) upon Imam al-Suyūṭī.

Answer:
We say: If only he had stopped at declaring al-Suyūṭī a disbeliever — but he went even further and declared as disbelievers many great imams upon whose leadership the entire Ummah has agreed, such as al-Nawawī, Ibn Ḥajar, and others.

In his book, which he titled *"Kufr al-Ashāʿirah" (The Disbelief of the Ashʿarīs)*, he wrote that these individuals — unless they repent before death from what he accused them of — are disbelievers, and we seek refuge in Allah.

This is a false and baseless statement, unprecedented in Islamic history. Generations of scholars have come and gone — including the imams of Najd (followers of Shaykh Muhammad ibn ʿAbd al-Wahhāb) — and none of them declared these scholars to be disbelievers.

In fact, Shaykh ʿAbd al-Raḥmān ibn Ḥasan, the grandson of Shaykh Muhammad ibn ʿAbd al-Wahhāb, in his book *Fatḥ al-Majīd*, quotes al-Suyūṭī and refers to him as "the Imam", saying:

> "Al-Imam al-Suyūṭī said such-and-such."

All of them — including the scholars of Najd — quoted and respected Imams al-Nawawī and Ibn Ḥajar, may Allah have mercy on them all.

Question:
He says: Many people who were once soldiers for the ṭāghūt (tyrannical authorities) in these lands, after retirement or leaving the army, suffice themselves with prayer and fasting, but do not repent from that act of disbelief.
What is the ruling on such people?
And is there a difference between the knowledgeable among them and the ignorant?

Answer:
We say: These people are not all of one type.

Some of them, after leaving that work, show signs indicating repentance —
and such a person is considered a Muslim and repentant, even if we have not heard him explicitly declare repentance.

For example:

> If he joins a group that is known for disbelieving in the ṭāghūt, this is a sign (qarīnah) of his repentance.
>
> Or if he openly expresses hatred toward those tyrants, or declares them disbelievers, that too is a sign of repentance.

But as for those who show none of these signs, then the presumption of continuity applies — meaning:

> "The original state remains as it was."

So whoever insulted Allah yesterday, we do not call him a Muslim today unless he explicitly repents from that act of disbelief.

Question:
He says: Did those polytheists (in the time of the Prophet ﷺ) truly affirm *tawḥīd al-rubūbiyyah* (oneness of Lordship)?
Or did they acknowledge Allah's Lordship but associate others with Him in that Lordship?

Answer:
We say: The Qur'anic verses and Prophetic ḥadīths guide us to understand that not all polytheists were the same.

> Some of them associated partners with Allah in every aspect — in Lordship, Divinity, and in His Names and Attributes.
>
> Some associated partners in certain aspects of Lordship but believed in others.
>
> Some affirmed Allah's Lordship but associated partners in Divinity (worship).

Thus, they were not upon a single belief, yet what unites them all is disbelief (kufr) and polytheism (shirk).

Question:
He says: Is it permissible for a mujahid (fighter) to wear a cross or repeat phrases of the disbelievers — whether nationalistic or otherwise — under the pretext that *"war is deception"*, in order to infiltrate or attack them?

Answer:
We say: Some scholars did say such a thing,
but their opinion, according to us, is invalid and rejected.

Because such words or actions — wearing a cross, for example —
are acts of disbelief (kufr) in and of themselves.
Whoever does that has committed disbelief.

Disbelief is never permitted —
not for necessity,
not for benefit,
not even for war.

It is only permitted in one single case, which Allah mentioned:

> *"…except for one who is forced [to renounce faith] while his heart is secure in faith."*
> (Qur'an 16:106)

Allah Almighty did not say:
"Except the one who sees a benefit,"
nor "except the one engaged in fierce war,"
nor "except the one who faces necessity."

Rather, Allah made only one exception —
compulsion (ikrāh), while the heart remains firm in faith.

Conclusion:
And Allah Almighty knows best.
May peace and blessings be upon our Prophet Muhammad, his family, and his companions.
And may Allah reward you all with goodness.

Lesson Eight

Chapter: Wearing rings, threads, and similar items to ward off or remove harm as an act of shirk (polytheism).

> Allah Almighty says:
> "Say: Have you considered your partners whom you invoke besides Allah? If Allah intended me harm, could they remove His harm? Or if He intended me mercy, could they withhold His mercy? Say: Sufficient for me is Allah; upon Him rely those who rely." (Surah Az-Zumar, 39:38)

And from the hadith of Imran ibn Husayn (may Allah be pleased with him):

> "The Prophet ﷺ saw a man wearing a brass ring on his hand and said, 'What is this?' The man replied, 'It is for protection against weakness.' The Prophet ﷺ said, 'Remove it, for it will only increase your weakness. If you die while it is on you, you will never succeed.'"
> Narrated by Imam Ahmad with a chain that is acceptable.

In the Name of Allah, the Most Merciful, the Most Compassionate.
All praise is due to Allah, Who honors those who obey Him and humiliates those who disobey Him. May peace and blessings be upon His Prophet, His chosen one, and upon his family, companions, and followers.

We continue our study of *Kitab al-Tawheed (The Book of Monotheism)…*

We have now reached the statement of the author (Shaykh Muhammad ibn Abd al-Wahhab, may Allah have mercy on him):

> "Chapter: Wearing a ring, thread, or anything similar to remove or prevent harm is an act of shirk."

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(1)

The author established this chapter as a continuation and explanation of the previous one, where he discussed the meaning of *La ilaha illallah (There is no god but Allah)* — i.e., the meaning of true monotheism and what contradicts it.

There are actions that *invalidate* tawheed completely, and there are actions that *diminish* one's faith. Among the latter are acts such as wearing a ring or thread.

But is merely wearing such an item automatically shirk?
Not necessarily. It becomes shirk when one does so seeking to remove harm or bring benefit, such as wearing a thread to be cured or to prevent sickness.

If a man wears it for decoration, that is still impermissible, because it is imitation of women — who are accustomed to jewelry and adornment — and also imitation of disbelievers.

However, if it is done to prevent harm or bring benefit, this is shirk, regardless of whether it is done to *ward off* future harm (*prevention*) or to *remove* existing harm (*healing*).

To clarify:

> *Raising* a calamity means curing or removing something that has already occurred.
>
> *Preventing* a calamity means protecting oneself before it happens.

In both cases — whether one seeks to prevent or remove harm — doing so through such superstitious means is shirk, because it is seeking help through something that has no power in itself.

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(2)

The author then supported this with the verse from Allah Almighty:

> "Say: Have you considered those whom you invoke besides Allah? If Allah intended me harm, could they remove His harm? Or if He intended me mercy, could they withhold His mercy? Say: Sufficient for me is Allah; upon Him rely those who rely."

This verse is a fundamental proof that anyone who directs supplication or hope toward other than Allah has fallen into shirk.

Whether one seeks help, blessing, or benefit from stones, trees, threads, or any created thing, believing it can protect or heal — this is shirk in belief and in action.

Such things do not help in reality. They have no power to benefit or harm, because Allah alone is the one who benefits, harms, gives, and withholds.

That is why Allah concludes the verse by saying:

> "Sufficient for me is Allah; upon Him rely those who rely."

Thus, true reliance (*tawakkul*) belongs only to Allah, who alone has control over all benefit and harm.

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(3)

The author then cited the hadith of Imran ibn Husayn (may Allah be pleased with him):

> "The Prophet ﷺ saw a man wearing a brass ring."

In the narration of Imam Ahmad, the man's identity is left unnamed. Scholars have discussed the importance of knowing the "ambiguous individuals" (mubhamun) mentioned in hadiths — such as when it says: "A woman came to the Prophet ﷺ," or "A man said to him…"

While knowing their names rarely affects the legal ruling, scholars pursued this knowledge to increase understanding.

In this particular narration, Al-Hakim in Al-Mustadrak clarified that the unnamed man was actually Imran ibn Husayn himself, who said:

> "I entered upon the Messenger of Allah ﷺ while there was a brass ring on my arm…" and he narrated the rest of the hadith.

So the man in Ahmad's narration and the narrator himself are the same person — Imran (may Allah be pleased with him).

When the Prophet ﷺ saw the ring, he asked:

> "What is this?"

This question could be:

> Either a question for clarification (to ask what prompted the act), or
>
> A question of rebuke, which is more likely here.

The man replied:

> "It is for al-wahinah," — a weakness or illness that affects the arm.

Meaning, he wore it as a protection or cure from this ailment.

The Prophet ﷺ said:

> "Remove it, for it will only increase your weakness. If you die while it is on you, you will never succeed."

This shows strict prohibition and severe warning.

Not only is it forbidden, but in reality, such charms do not work — they only increase dependence on false beliefs and cause spiritual weakness.

The lesson from this hadith:

It also indicates that a person is not excused by ignorance in matters of clear and fundamental beliefs (like tawheed and shirk).

Even if someone performs an act of shirk out of ignorance, if that act falls under the foundations of the religion, they are still considered a mushrik (polytheist).

Allah says:

> "And if any of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah, then deliver him to his place of safety. That is because they are a people who do not know." (Surah At-Tawbah 9:6)

Notice — Allah called them "polytheists" even though He also said "they do not know."
So their ignorance did not remove the label of shirk.

However, this principle applies only to the foundations of faith (usool ad-deen).

As for the branches of religion (fiqh rulings, legal details, etc.), ignorance may be excused depending on circumstances:

> If someone can learn but neglects to, they are not excused.
>
> If someone cannot learn (e.g., living isolated in the desert, new to Islam, or unaware), then they may be excused for ignorance in these subsidiary issues.

The negligent one, however, is not excused in either fundamentals or branches.

The Prophet ﷺ said:

> "Judges are three: two in Hell and one in Paradise.
> The one in Paradise is he who knows the truth and judges accordingly.
> One who knows the truth but does not judge by it is in Hell, and
> one who judges ignorantly is also in Hell."
> (Reported by al-Tahawi in *Sharh Mushkil al-Athar*)

Thus, a judge who dares to issue rulings without knowledge — who could have removed his ignorance but chose not to — is blameworthy and sinful, even if he acted in ignorance.

Finally, scholars have said:
The act of wearing a ring, thread, or similar object can sometimes be minor shirk (shirk asghar) and sometimes major shirk (shirk akbar) — depending on belief and intention.

Shaykh Muhammad ibn Abd al-Wahhab (may Allah have mercy on him) stated in the *Questions of this Chapter* that minor shirk is the greatest of all major sins, as we have already learned in previous lessons.

And it is narrated from ʿUqbah ibn ʿĀmir (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said:

> “Whoever wears a *tamīmah* (amulet), may Allah not complete (his affairs) for him; and whoever wears a *wadaʿah* (a shell charm), may Allah not grant him peace.”
> In another narration:
> “Whoever wears a *tamīmah* has committed shirk (polytheism).”

And Ibn Abī Ḥātim narrated from Ḥudhayfah (may Allah be pleased with him):
He saw a man with a string tied on his hand against fever. He cut it and recited Allah’s saying:

> “And most of them do not believe in Allah except while associating others with Him.”
> (Sūrah Yūsuf, verse 106)

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(1): He said — meaning the author — “And Imām Aḥmad (may Allah have mercy on him) also narrated from ʿUqbah (may Allah be pleased with him) that it is *marfūʿ*.”

As you have studied, *aḥādīth* (narrations) are divided — according to the end of their chain of transmission — into three categories:

> Marfūʿ (elevated): Those attributed directly to the Prophet ﷺ — whether in speech, action, approval, or description. If it is traced to the Prophet ﷺ, it is called *marfūʿ*, meaning the speaker or doer is the Prophet himself.
>
> Mawqūf (stopped): Attributed to a Companion — that is, the statement or action is from one of the Companions (may Allah be pleased with them), and it has not been authentically traced to the Prophet ﷺ.
>
> Maqṭūʿ (severed): Attributed to a Tābiʿī (a follower of the Companions) or the generation after them; that is, anyone after the Companions whose saying or action is reported with a chain — this is *maqṭūʿ*.

The Prophet ﷺ said:

> "Whoever wears a *tamīmah*, may Allah not complete (his affairs) for him; and whoever wears a *wadaʿah*, may Allah not grant him peace."

In this, the Prophet ﷺ is invoking (a supplication) against the one who wears an amulet. He supplicates that Allah does not grant success, completion, or good to such a person — he is repaid opposite to his intent.

Because the person intended good by a wrong means, the Prophet ﷺ supplicated for the opposite of what he desired.

Tamīmah (amulet):
If it is something hung that contains words from the Qur'an or supplications from the Sunnah — the early scholars differed regarding it.

> Some considered it disliked (makrūh).
>
> Others permitted it if it contained Qur'an or authentic duʿāʾ.

But if it contains anything other than Qur'an and Sunnah — that is what the Prophet ﷺ clearly called *shirk* (polytheism), as in the narration:

> "Whoever wears a *tamīmah* has committed shirk."

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(2): Then he said:

> "And Ibn Abī Ḥātim narrated from Ḥudhayfah (may Allah be pleased with him) — the keeper of the Prophet's secret — that he saw a man with a string on his hand for fever. He cut it and recited: *'And most of them do not believe in Allah except while associating others with Him.'*"

This shows the principle of forbidding evil by hand when one is capable of doing so, as the Prophet ﷺ said in the two *Ṣaḥīḥs*:

> "Whoever among you sees an evil, let him change it with his hand; if he cannot, then with his tongue; and if he cannot, then with his heart — and that is the weakest of faith."

Unfortunately, many people today reverse the meaning of this ḥadīth — as if they read it:

> “Whoever among you sees an evil, let him change it with his heart; if he cannot, then with his tongue; and if he cannot, then with his hand!”

And yet, everyone is capable of changing evil in his heart — but many no longer change it by tongue or by hand, except those upon whom Allah has mercy, and they are few.

Example from the Companions:
Abū Saʿīd al-Khudrī (may Allah be pleased with him) — the narrator of this ḥadīth — said:

> The Prophet ﷺ, Abū Bakr, and ʿUmar, and several other Companions (may Allah be pleased with them), when they went out to the place of the Eid prayer, would begin with the prayer and then deliver the sermon.

The first who changed this order was Marwān ibn al-Ḥakam.
He came out one Eid (either al-Aḍḥā or al-Fiṭr) and had a pulpit set up for him. The first thing he did was ascend the pulpit before the prayer.

Abū Saʿīd said:

> I grabbed him by his clothes, but he escaped and went up. I said, “By Allah, you have changed (the Sunnah)!”

Marwān said:

> “O Abū Saʿīd, you don’t know what the people have done after (you).”

He replied:

> “What I know is better than what I do not know.”
> And then he continued narrating the rest of the incident.

So Abū Saʿīd changed the evil with his hand — may Allah be pleased with him.

Similarly, ʿAbdullāh ibn ʿUmar (may Allah be pleased with them both) — when he saw a tent set up over a grave, he tore it down and said:

> “He is only shaded by his deeds.”

Likewise, ʿUmar ibn al-Khaṭṭāb (may Allah be pleased with him) approved of changing evil by hand.
A man from the people of *dhimmah* (the protected non-Muslims, in this case a Jew) was brought to him, having been severely beaten. ʿUmar asked, “Who did this to him?”

The man said:

> “I saw him molest a woman on a donkey; he pushed her off and approached her immorally, so I did what I did.”

ʿUmar asked:

> “Do you have proof from the woman?”

He said:

> “Yes,” and she was brought along with her brother, and they testified to the same thing.

ʿUmar then said:

> “We did not make treaties with you (Jews) for this kind of behavior.”
> And he ordered the Jew to be crucified.
> (This was narrated by al-Bayhaqī.)

Thus, ʿUmar did not object to the man who changed the evil with his hand — rather, he approved of it and punished the wrongdoer.

And such was the way of the early generations (*salaf*) — may Allah be pleased with them — in forbidding evil by hand when able.

Ibrāhīm al-Nakhaʿī (may Allah have mercy on him) said:

> “The companions of ʿAbdullāh (i.e. Ibn Masʿūd’s students) when they saw slave girls holding tambourines (*dufuf*), they would pierce them (damage them).”

Similarly, a man was brought before the judge Shurayḥ because he had broken a drum (ṭunbūr).
Shurayḥ did not order him to pay compensation — meaning, he did not consider it wrongdoing.

So forbidding evil by hand was a common practice in those virtuous times, and none of the righteous predecessors condemned it.

Among those acts of forbidding evil was what Ḥudhayfah (may Allah be pleased with him) did — when he saw a man wearing a string (to ward off fever), he cut it and recited the verse:

> "And most of them do not believe in Allah except while associating others with Him."

This verse, without doubt, was revealed regarding major shirk (polytheism of the pagans).
However, this noble Companion applied it to an act that is a form of minor shirk.

This demonstrates the understanding (*fiqh*) of the Companions — they would sometimes apply verses revealed about major disbelief to acts of minor disbelief, not as full application but as partial analogy, to highlight their similarity in kind, not degree.

Then the author (may Allah have mercy on him) said:

In it are several points (issues):

> The stern warning regarding wearing rings, strings, and the like for such (superstitious) purposes.
>
> That if a Companion had died while wearing one, he would not have succeeded — which supports the statement of the Companions that *minor shirk is greater than major sins*.
>
> That ignorance is not an excuse in such matters.
>
> That such things do not benefit even in worldly matters, rather they harm, as in the saying: *"It only increases you in weakness."*

The obligation of severe condemnation of those who commit such acts.

Explicit statement that whoever depends on something, Allah leaves him to that thing.

Explicit statement that whoever wears a *tamīmah* has committed shirk.

That tying a string for fever falls under the same prohibition.

That Ḥudhayfah's recitation of the verse shows that the Companions used verses about major shirk as evidence against acts of minor shirk — just as Ibn ʿAbbās did with the verse in al-Baqarah.

That wearing shells (*wadaʿah*) to ward off the evil eye is also of the same kind.

That the Prophet ﷺ supplicated against those who wear such charms:

"May Allah not complete (the affairs) of the one who wears a *tamīmah*, and may Allah not grant peace to the one who wears a *wadaʿah*,"
meaning: *may Allah not let him be free of worry or care.*

(1):
In these important matters, the author said:

"Condemning (evil) with sternness (*al-inkār bi-t-taghlīẓ*) upon the one who does such acts."

Indeed, forbidding evil varies in degree — between *severity* and *gentleness*.

Allah, Exalted be He, said:

"Call to the way of your Lord with wisdom and good preaching."
(Sūrah al-Naḥl 16:125)

And in the Qur'an, *ḥikmah* (wisdom) carries many meanings. The core meaning of ḥikmah is "placing a thing in its proper place."

So, to show gentleness where gentleness is due is wisdom; and to show severity where severity is due is also wisdom.

It is not from wisdom that commanding good (*al-amr bil-maʿrūf*) is always done gently, nor that forbidding evil (*al-nahy ʿan al-munkar*) is always done gently — and likewise, it is not wisdom that it should *always* be done harshly.

Rather, some situations require gentleness, and some situations require sternness.

This variation depends firstly on the magnitude of the evil:

> If the evil is small, the condemnation should not be like that for a great evil.

It also varies according to the person committing the evil:

> If he is a scholar, he is not to be admonished as a common ignorant person is; this one (the scholar) is reproved more strictly, while that one (the ignorant) with more gentleness.

All of this is supported by the Sunnah.

The Prophet ﷺ — when he reproached the Bedouin who urinated in the mosque — reproached him gently.
But when he reproached Muʿādh ibn Jabal for something far smaller than what that Bedouin had done, he reproached him harshly — peace and blessings be upon him.

Thus, the degree of sternness or gentleness in forbidding evil varies according to the deed itself and the doer of it.

And Allah, the Exalted, knows best.
May Allah's peace and blessings be upon our Prophet Muḥammad, his family, and his Companions.
And may Allah reward you well.

Questions from the audience:

Before beginning with answering the questions, it has reached me — something that has saddened me — that some of our brothers went and examined the books of Khālid al-Ghāmidī, and said:

> "How could so-and-so (the speaker) tell us that Khālid al-Ghāmidī declared those great scholars — al-Nawawī, Ibn Ḥajar, and others — disbelievers, when in his books he quotes from them, prays for mercy upon them, and does not explicitly declare them disbelievers?"

And they went on to say,

> "One must verify the transmission and be sure before attributing statements!"

There is no doubt about the correctness of this principle — the need for verification in transmitting statements.

By Allah's grace, we (Ahl al-Sunnah) are fair even toward our opponents before others.
We do not approve of attributing to the Rāfiḍah (Shiʿa extremists) themselves anything they did not say or do — even though some have criticized us for this, accusing us of being too lenient or too hesitant in judging opponents!

As for this man (Khālid al-Ghāmidī) — I personally did not know him until about a year ago.
Whether I know him or not does not harm him.

We had hoped that Allah would grant him success, as we had seen in him good writings on many topics — but something has appeared that spoiled that.

Some have even said about him:

> "He is a new Ḥāzmī (i.e., like the extremist group influenced by Aḥmad al-Ḥāzmī)."

In his book which he titled *Takfīr al-Ashāʿirah (Declaring the Ashʿarīs Disbelievers)*, he said in the introduction:

> "Previously, I did not say that the Ashʿarīs and Māturīdīs are disbelievers — as I stated in my book *Naqḍ ʿAqāʾid al-Ashāʿirah (Refutation of Ashʿarī Doctrines)* — following what I had seen here and there…"

Thus, his previous view was not to declare the Ashʿarīs disbelievers — as is the position of the majority of the scholars of Ahl al-Sunnah.

Then he said:

> "When I reflected on the evidences and the words of the Salaf, I retracted from this view and renounced it. I do not permit anyone to quote my former opinion or attribute it to me — namely, the opinion of not declaring the Ashʿarīs disbelievers."

He now adopts the view that the Ashʿarīs are disbelievers.
So, whoever went to those earlier books and said that he does *not* declare the Ashʿarīs disbelievers — such a person has lied against Khālid al-Ghāmidī.

For now he explicitly holds that the Ashʿarīs are disbelievers — this is his *new* opinion.

Then he said, on page 17 of that book or treatise — pay attention to his statement:

> "And those known to hold this belief — such as al-Nawawī, Ibn Ḥajar, al-Haythamī, al-Qurṭubī, and others among the Ashʿarīs — it is not permissible to pray for mercy upon them unless it is proven that they repented from it before death. Rather, it is obligatory to judge them as disbelievers and deny their Islam if they died upon this Jahmī disbelieving creed — upon which the Salaf had consensus regarding the disbelief of its adherents."

This is his own statement — declaring disbelievers those great scholars over whom the entire Ummah has unanimously prayed for mercy, benefited from, and praised — yet he came in our era declaring them disbelievers and forbidding mercy upon them!

This is the first matter I wanted to draw my brothers' attention to.

Secondly, in the previous lesson I was asked a question about wearing the cross and about uttering nationalistic expressions during wars and battles — whether such things are permissible or not.

I had answered only the first part of the question — regarding wearing the cross — and I mentioned that this issue is one of *scholarly*

disagreement as to whether wearing the cross constitutes clear disbelief or possible (ambiguous) disbelief.

Then I became occupied with answering other questions and did not address the part about uttering nationalistic slogans.

Now I clarify:

Nationalistic expressions differ.

Some of them are explicitly statements of disbelief — these are not permissible, neither in necessity nor in war nor otherwise.

As for those that are ambiguous and may carry acceptable meanings — such as expressions used in battle — these are permissible, since "war is deception."

Question:

> "Is a woman considered a *maḥram* (unmarriageable relative) for another woman?"

Answer:
We say: No, she is not.

The *maḥārim* are those men who are permanently forbidden to marry her — such as the father, brother, son, and so on.

Then the questioner mixed in examples that require a maḥram, and said:

> "Does it mean that if a woman travels accompanied by a man and his wife, it is permissible?"

Answer:
This is a correct example — such a case requires a maḥram, because a woman is not allowed to travel without a maḥram.

Even the obligation of ḥajj — one of the pillars of Islam — is waived for her if she has no maḥram.

Some scholars, such as the Shāfiʿīs, made an exception in the case of travel for ḥajj only — they allowed her to travel with a trustworthy group of women for ḥajj alone.

But for other types of travel, they did not allow it.

The correct opinion, which is the view of the majority, is that a woman may not travel — not for ḥajj, not for ʿumrah, not for seeking knowledge — without a maḥram,
let alone for permissible travel, or even more so for forbidden travel.

The only exception is migration (hijrah) — if she is migrating from a land of disbelief to a land of Islam, and no maḥram is available, and the road is safe, then it is permissible for her to travel without a maḥram.

Then the questioner gave another example:

> "What about a woman entering the home of another woman whose husband is present there?
> Or a man entering, along with his wife, into a house where there are only women?"

Answer:
In these two cases, a *maḥram* is not required.

What is required is only that khalwah (seclusion) be avoided.

If there is no seclusion and there is safety from temptation (*fitnah*), then it is permissible.

For example, Sufyān al-Thawrī, along with a number of his peers, used to enter upon Rābiʿah al-ʿAdawiyyah in her house to benefit from her knowledge and piety — as al-Dhahabī mentioned in *Siyar Aʿlām al-Nubalāʾ*.

Likewise, the reverse is also true — a woman or group of women may enter the house of another woman who is with her husband, as long as seclusion is avoided.

Question: He said: Is it forbidden for a woman to wear what is called a "muhbis" (engagement ring) which resembles a regular ring?
Answer: We say: If it has a form that does not include a stone — whether the stone is part of it or made from another material like a gem — then this is an imitation of the Christians. And Allah knows best.

Question: He asks about many students of knowledge who write the name of the Prophet ﷺ but do not include prayers upon him.
Answer: There is no doubt that they are not excused for that. In fact, they are the first to whom the word "stingy" (al-bakhīl) applies — as mentioned by the Prophet ﷺ:

> *"The stingy person is the one in whose presence I am mentioned, and he does not send blessings upon me."*
> (Reported by al-Tirmidhī)
> If this saying applies to anyone, then surely it applies first and foremost to the students of knowledge. They are the most deserving people of honoring and respecting the Prophet ﷺ. Even if they miss the opportunity at the time, they should not neglect it afterward.

Question: He says: The act of ʿImrān ibn Ḥuṣayn — when he hung a ring for "al-wāhina" (an ailment of the hand) — you did not clarify whether this act of the Companion was major shirk (polytheism) or minor shirk?
Answer: We say: It is minor shirk, indicated by the circumstance that the Prophet ﷺ did not demand his repentance (did not call him to renew his Islam), and it is not permissible to delay clarification when it is needed.

Question: He says: How can we reconcile between the Companions' practice — may Allah be pleased with them — of forbidding evil with their hands, and what some authors of *al-Aḥkām al-Sulṭāniyyah* wrote that "changing evil by hand" is restricted to the ruler and not others?
Answer: We say: Some scholars explained this hadith by dividing the meaning of "changing evil." They said: Changing by hand belongs to the ruler; changing by tongue belongs to the scholars; and changing by heart belongs to the general people.
But this interpretation narrows the scope of the hadith. In truth, anyone who has two kinds of knowledge — (1) knowledge of the divine ruling, and (2) knowledge of the actual situation — and realizes that this act is, according to Sharia, an evil, and that the doer has indeed committed that act, then it becomes obligatory upon him to change it. Such a person falls under the Prophet's command:

> *"Whoever among you sees an evil, let him change it with his hand; if he cannot, then with his tongue; and if he cannot, then with his heart."*

The Prophet ﷺ himself was the head of the Islamic state at that time, and yet he addressed all of his Companions — whether rulers, judges,

scholars, or ordinary Muslims. Thus, every capable person must act according to that hadith.

Changing evil is one thing; punishing (taʿzīr) for it is another.
A Muslim may remove an evil with his hand, tongue, or other suitable means, but he does not have the right to impose disciplinary punishment (taʿzīr) for it — that authority belongs exclusively to the ruler. The ruler delegates others to carry out punishments for violations.

Another related issue: Scholars — may Allah have mercy on them — have differed on whether forbidding evil (*nahiʿan al-munkar*) is an individual obligation (*farḍ ʿayn*) or a collective obligation (*farḍ kifāyah*). Those who said it is *farḍ kifāyah* argued that if the ruler appoints people to enjoin right and forbid wrong, the duty is fulfilled by them and the sin is lifted from the rest of the community.

Then he said:
Perhaps some or most — or even all — of you have heard something incorrect about me. So I now ask to clarify:
Did I ever say that wearing a ring or thread for decoration is permissible?

As for what is originally made for adornment, its proper place is the woman's body — for women are permitted to beautify themselves with jewelry and adornments that men are not allowed to wear.

But as for the threads known among people — like the green or black thread believed to repel harm or bring benefit — then even if someone were to wear it as decoration, we still say it is prohibited, not for its own nature but due to external reasons:
To prevent others from thinking that this woman is wearing it as a talisman or charm (tamīmah). The Muslim is commanded to stay away from doubtful matters.

Question: What is the ruling on sending blessings (*ṣalāh*) upon other than the Prophet ﷺ independently?
Answer: It is permissible, but it should not be made a distinctive slogan for anyone other than the Prophet ﷺ. This is because such a phrase is, in essence, a form of supplication (duʿā').

So if someone mentions a righteous person and says, “ṣallā Allāhu ʿalayhi wa sallam” (may Allah’s blessings and peace be upon him) — is there any harm in that? No, there is no harm.
However, if this becomes a regular slogan or special mark attached to a person, it becomes an innovation (bidʿah).

The same applies to “taraddī” (saying ‘may Allah be pleased with him’) — it is permissible to use it for people other than the Companions, but it should not become their fixed slogan. It should be said incidentally.
For example, one may say “Imām Aḥmad — may Allah be pleased with him” or “Imām Mālik — may Allah be pleased with him.” That is fine, as long as it’s not turned into a constant phrase exclusive to them.

Similarly, regarding “ʿalayhi al-salām” (peace be upon him) — if one mentions a righteous man and says “ʿalayhi al-salām,” there is no problem.
But if this becomes a distinct slogan for someone other than the prophets, then it becomes an innovation.

Thus, making “ʿalayhi al-salām” a fixed phrase for the Ahl al-Bayt (family of the Prophet) — such that whenever ʿAlī is mentioned, one says “ʿalayhi al-salām,” or when Fāṭimah is mentioned, “ʿalayhā al-salām,” or for al-Ḥasan “ʿalayhi al-salām” — this practice is from the customs of the sects of innovation.

Rather, one should say “raḍiya Allāhu ʿanhum” (may Allah be pleased with them).
Nevertheless, saying “ʿalayhi al-salām” incidentally — for example, upon mentioning ʿAlī, or Abū Bakr, or ʿUmar — carries no harm. But to say it every single time they are mentioned is not permissible.

Question: He says: Which is better — *Fatḥ al-Majīd* or *Taysīr al-ʿAzīz al-Ḥamīd*?
Answer: We have already mentioned this in the introductions.

Question: He says: Is it permissible for a woman to look at men?
Answer: Some scholars held that it is absolutely forbidden.
But the correct view — as adopted by many scholars such as Imām Ibn Kathīr and others — is that it is not permissible for a woman to look at men if that look involves desire or temptation.

She is commanded to lower her gaze in such cases.
But if it is for another purpose, then the basic rule applies — that it is permissible.

The evidence is what is narrated in the *Ṣaḥīḥ* (authentic hadith) — that the Prophet ﷺ on the day of Eid took ʿĀ'ishah out to see the Abyssinians playing with their spears in the mosque. She stood behind the Prophet while he shielded her with his body, and she watched them until she became bored and left. (May Allah be pleased with her.)

Also, women used to attend the Prophet's sermons and the congregational prayers. The Prophet ﷺ did not forbid them from that, and there is no doubt that when they went to the mosque or the place of prayer, their eyes would fall upon men.
They were not commanded to lower their gaze in those situations.

Rather, women were commanded to wear hijab, while men were not commanded to wear it.

And as al-Suyūṭī said (may Allah have mercy on him)...

Conclusion:
And Allah, the Exalted, knows best.
May peace and blessings be upon our Prophet Muhammad, his family, and his Companions.
And may Allah reward you with goodness.

Lesson Nine

Chapter on What Has Been Mentioned Regarding Ruqya (Healing Spells/Incantations) and Tama'im (Amulets)

(1) In the Sahih, it is narrated from Abu Bashir Al-Ansari, may Allah be pleased with him, that he was with the Messenger of Allah, peace and blessings be upon him, on one of his journeys. The Prophet sent a messenger proclaiming: "Let no necklace of bowstring or any necklace remain on a camel's neck but it must be cut off."

(1) In the name of Allah, the Most Gracious, the Most Merciful. All praise is to Allah, and it suffices. Peace and blessings be upon the Chosen Prophet, and upon his family, his companions, and those who follow his path. To proceed:

(1) We continue with you in the study of the Book of Tawhid, where the author, may Allah have mercy on him, said: "Chapter on What Has Been Mentioned Regarding Ruqya and Tama'im." Imam Muhammad bin Abdul-Wahhab - may Allah have mercy on him - designated this chapter, and it is related to the chapter that preceded it. "Chapter on What Has Been Mentioned Regarding Ruqya and Tama'im": Meaning, what has been reported prohibiting them, and what has been reported from the early generations of the Ummah (the Salaf) - may Allah's pleasure be upon them.

(2) "In the Sahih": We have previously mentioned that when the scholars of Hadith say "in the Sahih" without specification, they mean Sahih Al-Bukhari. This hadith is found in Al-Bukhari and also in Muslim; thus, it is a hadith agreed upon (by both). From Abu Bashir Al-Ansari, may Allah be pleased with him, that he was with the Messenger of Allah, peace and blessings be upon him and his family, on one of his journeys. Al-Hafiz Ibn Hajar, may Allah have mercy on him, said: "I have not found a specification of which journey this was." The Imams - may Allah have mercy on them - the explainers of the hadiths, pay great attention to ambiguities in the hadiths, whether regarding names of men, cities, villages, journeys, or times. He said: "So he sent a messenger." Al-Hafiz Ibn Hajar, may Allah have mercy on him, said: It was Zayd bin Harithah. In this, there is a virtue for Zayd - may Allah be pleased with him. It also shows that matters of foundational beliefs (Al-Usool) are like matters of subsidiary rulings (Al-Furoo') in that they can be established by solitary reports (Ahad), just as they are established by Mutawatir reports. This is a refutation of those who do not accept anything in matters of creed except Mutawatir reports. Zayd bin Harithah was a single individual, so his report is of the Ahad type, and yet the Messenger of Allah, peace and blessings be upon him and his family, sent him regarding a matter related to belief, which is the issue of Tama'im. He said: "Let no necklace of bowstring, or any necklace, remain on a camel's neck but it must be cut off." It seems that this doubt is from one of the narrators, who was uncertain whether the Messenger of Allah, peace and blessings be upon him and his family, said "necklace" absolutely, or said "necklace of bowstring"? As Imam Malik, may Allah have mercy on him, said: "It is not preserved regarding the prohibition except what came concerning necklaces made from bowstrings." However, in the Sunan of Abu Dawud, may Allah have mercy on him, the Prophet, peace and blessings be upon him and his family, said "necklace" without specifying "of bowstring." Thus, it becomes clear that this doubt is from the narrator. So, whether it was made from bowstring or something else, the reason for the prohibition is realized. In the pre-Islamic period of ignorance, when the

bowstrings of their arrows became worn out and frayed, they would cut them off and put them on their animals, thinking this would ward off evil and bring good - according to their claim. Therefore, the narrator was doubtful and said "of bowstring or necklace." So, whether it was from bowstring or something else, if it was made for this purpose, the Prophet, peace and blessings be upon him and his family, prohibited it. This includes what is hung on cars today, like an [evil] eye or similar, intending to ward off evil from those cars. So he said: "Let no necklace of bowstring or any necklace remain on a camel's neck but it must be cut off." And he ordered them to be cut. In this is the changing of evil with the hand, and we have previously indicated the great status of that.

And from Ibn Mas'ud, may Allah be pleased with him, who said: I heard the Messenger of Allah, peace and blessings be upon him, say: "Indeed, Ruqya, Tama'im, and Tiwalah are Shirk." Narrated by Ahmad and Abu Dawud.

(1) Tama'im: Something hung on children [to protect them] from the [evil] eye. However, if the thing hung is from the Quran, some of the Salaf permitted it, while others did not permit it and considered it part of what is prohibited, among them being Ibn Mas'ud, may Allah be pleased with him.

(2) And Ruqya are what are called 'Azaim (incantations). The evidence specifically exempted from this prohibition those [incantations] free from Shirk, as permission was given for them against the [evil] eye and the sting.

(3) He said: "And from Ibn Mas'ud, may Allah be pleased with him, who said: I heard the Messenger of Allah, peace and blessings be upon him, say: 'Indeed, Ruqya, Tama'im, and Tiwalah are Shirk.'" Narrated by Ahmad and Abu Dawud. This hadith has a story mentioned by Imam Abu Dawud, may Allah have mercy on him, which is that he entered upon his wife Zaynab and saw on her neck a necklace made of bowstring or something similar. He said, "What is this?" She mentioned that it was a Ruqya for her contained within it. So he cut it and said, "The family of Abdullah (Ibn Mas'ud) are too noble to associate partners with Allah." Then he said, "I heard the Messenger of Allah, peace and blessings be upon him..." and he narrated the hadith with its text.

Ruqya, Tama'im, and Tiwalah: The author, may Allah have mercy on him, defined them in his book, mentioning that Tama'im are something hung on children [to protect them] from the [evil] eye. This is a definition of the most common case. Otherwise, if these are hung on children, adults,

or wives, the ruling is the same. Similarly, whether they are hung to ward off the evil eye, magic, harm, or the like, the ruling is the same. However, most often they are done for small children and specifically for the [evil] eye. So this is stated according to the most common case; otherwise, all Tama'im are prohibited. Whatever is hung for the purpose of warding off harm or bringing benefit, the Sunnah has come prohibiting that.

(2) Then the author made an exception, saying: "However, if the thing hung is from the Quran, some of the Salaf permitted it, and some did not permit it and considered it part of what is prohibited." This is an exceptional case from the main issue, which is hanging Tama'im containing Quran or texts from the Sunnah. We have previously alluded to this in the last lesson, that the Salaf - may Allah be pleased with them - differed regarding its ruling. Some of them permitted it, meaning they allowed it, like Abdullah bin 'Amr bin Al-'As. Some say Ibn Al-'As, and Al-Nawawi preferred its spelling with a 'Ya". This also appears to be the apparent position of 'Aisha, the Mother of the Believers, may Allah be pleased with her - she also leaned towards permitting that. Likewise, among those after them from the Tabi'in and their followers, some Imams permitted that, like Imam Abu Ja'far Muhammad Al-Baqir, may Allah have mercy on him, and it is also a narration from Imam Ahmad, may Allah have mercy on him. These scholars went to the permissibility of hanging Tama'im if they are from the Quran.

Another group from the Salaf went to the prohibition of that, like Abdullah bin Mas'ud and Abdullah bin 'Abbas, may Allah be pleased with them both, and among those after them, it is a narration from Imam Ahmad and other Imams. This is the opinion chosen by most of the later scholars, and it is the preponderant opinion, by the permission of Allah Almighty, for several reasons: Among them is the general prohibition of Tama'im, and no exception came from the speech, action, or approval of the Messenger of Allah, peace and blessings be upon him and his family. Likewise, adopting and preferring this opinion is necessary for blocking the means (Sadd al-Dhara'i) to Shirk, blocking all paths leading to associating partners with Allah Almighty. It might lead a person to have beliefs about them, then he expands to other things, starting with verses from the Book of Allah, then adding some supplications to them, then to the speech of humans, and so on, until his condition reaches major Shirk, like seeking aid from the names of Jinn and the like.

(3) He said: "And Ruqya: are what are called 'Azaim (incantations)." He said: "And the evidence specifically exempted from them what is free from Shirk, as the Messenger of Allah permitted it for the [evil] eye and the sting." So Ruqya has an exception mentioned in the Sunnah, whereas

Tama'im do not have an exception mentioned in the Sunnah. We follow the evidence wherever it leads. The Sunnah has indicated the permissibility of Ruqya as long as it does not involve Shirk. The Prophet, peace and blessings be upon him and his family, performed Ruqya and had Ruqya performed on him, as mentioned by Imam Al-Khattabi and others. The evidences indicate the Prophet's, peace and blessings be upon him and his family, encouragement of Ruqya, and he said: "Whoever among you can benefit his brother, let him do so." As found in Muslim, and he meant by that Ruqya. The highest level of Ruqya is for a person to perform Ruqya on himself or perform it on others, and the lowest is to request it from others, as we mentioned in previous chapters.

For the opinion permitting Ruqya, there are conditions mentioned by Al-Suyuti and others:

First Condition: That it be with the Quran, or the Names and Attributes of Allah, or established supplications. It should not be from Shirk or contain Shirk or anything forbidden.

Second Condition: That it be in an understandable language. Some stipulated the Arabic language, meaning it must be in Arabic or a language understood by the one being treated, so that it does not contain any talismans or seeking aid from Jinn, etc.

Third Condition: The permissibility of Ruqya is that one should not believe that it benefits or harms by itself, but only by the permission of Allah Almighty.

These conditions must be met for the opinion permitting Ruqya. Then, if a righteous believer performs Ruqya on himself or others, the one being treated benefits from the good nature [of the words] and from the one performing it, and the Quran is entirely good, as mentioned by Al-'Allamah Ibn Al-Qayyim, may Allah have mercy on him. As for if a hypocrite or a wicked person performs Ruqya on himself or others with the Quran, the benefit is confined to the good of the Quran itself, even if the soul of the one performing it is evil. Yes.

So this is what relates to the means used for Ruqya. We have mentioned the conditions for Ruqya, and we have mentioned what relates to the means used, and we have mentioned the levels of Ruqya. It remains for us to mention the benefits of Ruqya... Resorting to Ruqya has several benefits:

First Benefit: It achieves Tawhid and reliance on Allah Almighty in whatever afflictions, trials, diseases, and calamities befall a person. He turns to Allah Almighty, to His Names and Attributes, to His Speech, Glorified and Exalted is He, and recites over himself from the Quran or over others.
Another benefit: It keeps one attached to the Book of Allah Almighty and avoids abandoning the Quran. Imam Ibn Al-Qayyim, may Allah have mercy on him, mentioned in the types of abandonment: abandoning seeking cure with it. You might find some students of knowledge who do not abandon the Book of Allah in terms of recitation, study, or memorization... but they abandon seeking cure with it. If any illness befalls them, whether minor or major, they immediately resort to treatment with available medicines - and that is permissible - but they abandon treatment with the Quran. This is a type of abandonment as mentioned by Imam Ibn Al-Qayyim in his book "Al-Fawa'id".

And "Al-Tiwalah": is something they make, claiming that it endears the wife to her husband, and the man to his wife.

(1) And from Abdullah bin Hakim, reported as Marfu' (attributed to the Prophet), meaning from the speech of the Prophet, peace and blessings be upon him: "Whoever hangs something [relying on it], will be entrusted to it."

(2) And Ahmad narrated from Ruwayfi', who said: The Messenger of Allah, peace and blessings be upon him, said to me: "O Ruwayfi', perhaps life will be prolonged for you, so inform the people that whoever twists his beard, or hangs a bowstring [as an amulet], or cleans himself with animal dung or a bone, then Muhammad is free from him."

(3) And from Sa'id bin Jubayr, who said: "Whoever cuts off a Tama'im from a person, it is like the reward of freeing a slave." Narrated by Waki'.

(4) And from him (Waki'), from Ibrahim (Al-Nakha'i), who said: "They (the Salaf) used to dislike all Tama'im, whether from the Quran or other than the Quran."

(5) Then they listed many things among the benefits of Ruqya... They also listed the recommended etiquettes for Ruqya, such as the one performing Ruqya being in a state of purity, and that he should begin with

the Book of Allah and the established supplications, as the Messenger of Allah, peace and blessings be upon him and his family, began with them.

(1) He said: "And Al-Tiwalah: is something they make, claiming that it endears the wife to her husband, and the man to his wife." Abdullah bin Mas'ud, may Allah be pleased with him, was asked - as reported by Al-Hakim, Ibn Hibban, and others: "O Abu Abd al-Rahman, these Ruqya and Tama'im we know, but what is Al-Tiwalah?" He answered them similar to the author's words. So the author derived from the speech and interpretation of Abdullah bin Mas'ud, may Allah be pleased with him, the meaning of Al-Tiwalah, that it is something they make to endear one spouse to the other, and this is a form of magic, we seek refuge with Allah.

(2) The author, may Allah have mercy on him, said: "And from Abdullah bin Hakim, reported as Marfu' (attributed to the Prophet), meaning from the speech of the Prophet, peace and blessings be upon him: 'Whoever hangs something [relying on it], will be entrusted to it.'" Narrated by Ahmad and Al-Tirmidhi. As we mentioned in previous lessons, these Tama'im that are hung, in addition to being matters prohibited by Shari'ah, also do not actually bring any benefit; rather, they might bring evil, since a person is left to rely on them, we seek refuge with Allah.

(3) He said: And Imam Ahmad narrated from Ruwayfi', who said: The Messenger of Allah, peace and blessings be upon him, said to me: "O Ruwayfi', perhaps life will be prolonged for you..."

And if this hadith is authentic, it contains a sign from the signs of Prophethood, for Ruwayfi's life was indeed prolonged until the year 56 AH, and he witnessed those great matters mentioned in the text of this hadith.

He said: "...so inform the people that whoever twists his beard, or hangs a bowstring [as an amulet], or cleans himself with animal dung or a bone, then Muhammad is free from him." In this is the obligation of enjoining good and forbidding evil, and in this is that it is not permissible to delay clarification from the time it is needed.

The disavowal by the Prophet, peace and blessings be upon him and his family, can be a complete disavowal (Bara'ah Kulliyah), or it can be a partial disavowal (Bara'ah Juz'iyyah).

The complete disavowal is the one that applies to the disbelievers, or it is the one used as evidence that such-and-such action is among the matters of disbelief (Mukaffirat).

As for the partial disavowal: it is according to the level of sins and misdeeds.

In this hadith, we find that these sins are of varying degrees. He said: "...that whoever twists his beard": The prohibited twisting of the beard, as some explainers of the hadith have stated, can be in two forms or ways:

The first form is that he twists his beard as the non-Arabs do, out of arrogance. The second form is that he does that as a means of beautification and imitating women in adornment and the like.

So they said this is what is prohibited regarding the issue of twisting the beard.

We say: It also potentially includes another matter: which is that he does that to ward off the [evil] eye or harm, or to attract some benefit.

As he said regarding the other matter: "...or hangs a bowstring..." This is what relates to the chapter, and this is the relevant evidence from this hadith.

He said: "...or cleans himself with animal dung or a bone." The Sunnah has come with the etiquettes and rulings of Istinja' (cleaning after relieving oneself), just as it has come with other rulings. As found in Ibn Hibban and others, when one of the Companions of the Prophet, peace and blessings be upon him and his family, was asked: "Did the Messenger of Allah teach you everything, even how to relieve yourselves?" He said, "Yes."

The Messenger of Allah, peace and blessings be upon him and his family, left no good except that he guided us to it, and no evil except that he forbade us from it, starting from the rulings and etiquettes of answering the call of nature, to the highest matters of governing people and ruling them by the Book of Allah and His Sunnah.

Among what has come regarding the rulings of Istinja' is the prohibition of using animal dung (roppings of beasts) or bones for Istinja'. The reason given for this is that when a person recites or says 'Bismillah' at the beginning of his food and then finishes, Allah, Glorified and Exalted is He, clothes those bones with flesh, and they become food for our brothers from the Muslims among the Jinn. Therefore, the Messenger of Allah,

peace and blessings be upon him and his family, prohibited using bones for Istinja'.

"...then Muhammad is free from him": And this is according to the level of the sin, as we previously mentioned.

(4) Then he said: "And from Sa'id bin Jubayr, may Allah have mercy on him, who said: 'Whoever cuts a Tama'im from a person, it is like (the reward of) freeing a slave.'"

Matters concerning the virtues of such acts of worship are not based on personal opinion (Ra'y); rather, they have the ruling of being attributed to the Prophet (Marfu'). They can only come through revelation, that is, to say that whoever does such-and-such will get one hundred good deeds, or ten good deeds, or will have a tree or a palace in Paradise, etc. This cannot be based on opinion or Ijtihad. So if one of the Companions, may Allah be pleased with them, said that, we say it has the ruling of being Marfu', provided they were not among those who frequently narrated from the People of the Book.

However, in this narration before us, it is the statement of a Tabi'i (Successor), not a Companion. Firstly, it does not have the ruling of being Marfu' in the same way. Secondly, we say it is a Mursal hadith; since the Tabi'i did not meet the Messenger of Allah, peace and blessings be upon him and his family, if he reports something from the Messenger of Allah, peace and blessings be upon him and his family, it has the ruling of being Mursal. We say it is Mursal because this kind of statement cannot be based on opinion, and the Tabi'i must have heard it from someone who heard the Messenger of Allah, peace and blessings be upon him and his family, or from someone who heard from someone who heard the Messenger. It is said regarding most of the Mursal narrations found, that a Tabi'i might report from nine other Tabi'in, each reporting from the other, then from a Companion, then from the Messenger of Allah, peace and blessings be upon him and his family.

(5) He said: "And from him (Waki'), from Ibrahim [Al-Nakha'i], who said: 'They used to dislike all Tama'im, whether from the Quran or other than the Quran.'"

We say: How do we reconcile between what we previously mentioned regarding the difference of opinion among the Salaf about Tama'im if they are from the Quran, and the statement of Ibrahim, may Allah have mercy on him, that "they used to dislike all Tama'im, whether from the Quran or other than the Quran"? How do we reconcile between this

narration and what we mentioned and alluded to from reports from the Companions and Tabi'in regarding their difference of opinion?

The reconciliation is that Ibrahim was one of the students of Abdullah bin Mas'ud, and he means by "they" the companions of Ibn Mas'ud. That is, the companions of Ibn Mas'ud used to dislike all Tama'im, whether from the Quran or other than the Quran.

The Author, may Allah have mercy on him, said:

It contains several issues:

The First: The explanation of Ruqya and Tama'im.

The Second: The explanation of Tiwalah.

The Third: That these three are all from Shirk, without any exception.

The Fourth: That Ruqya with truthful words (Al-Kalam al-Haqq) for the [evil] eye and the sting is not from that (i.e., not from Shirk).

The Fifth: That if the Tama'im is from the Quran, the scholars have differed whether it is from that (prohibition/Shirk) or not.

The Sixth: That hanging bowstrings on animals (for protection) from the [evil] eye is from that (prohibition).

The Seventh: The severe warning for whoever hangs a bowstring (as an amulet).

The Eighth: The virtue of the reward for whoever cuts a Tama'im from a person.

The Ninth: That the statement of Ibrahim does not contradict what was previously mentioned about the difference of opinion, because his intent is the companions of Abdullah bin Mas'ud, may Allah be pleased with him.

And Allah, Glorified and Exalted is He, knows best. And may Allah send peace and blessings upon our Prophet Muhammad, and upon his family and all his companions.

Questions from the Attendees

Questioner: What is the ruling on reciting over water and then drinking it with the intention of seeking a cure?

Answer: We say: Imam Ahmad, may Allah have mercy on him, was asked about this issue, as found in his "Masa'il", and he permitted it and was lenient regarding it.

Question: He said: Is it obligatory in Ruqya to restrict oneself only to what is mentioned in the Sunnah?

Answer: We say: The entire Quran is a cure. There are specific verses and chapters that are mentioned in the Sunnah as being a Ruqya for certain diseases. However, this is not a matter restricted solely to those specific texts (Tawqifi). Rather, a person can use his judgment in this matter. This is indicated by what is found in the two Sahih collections (Al-Bukhari and Muslim): When some companions of the Prophet, peace and blessings be upon him, were on a journey, they stopped at a place and sought hospitality from a village, but the people refused. Their chief was stung (by a scorpion or snake). They said, "Is there anyone among you who can perform Ruqya?" A man said, "Yes," and he performed Ruqya with Surah Al-Fatihah, and the chief was cured. They were given some sheep in return. When the Messenger of Allah, peace and blessings be upon him, was informed about this, he said, "And how did you know that it is a Ruqya?" This indicates that there is flexibility in this matter. The one performing Ruqya can use his judgment. [For example,] if it is related to the [evil] eye, he recites the verses related to the eye; if it is related to Jinn, he recites the verses related to that, and so on.

Question: He says: A person forgot (made a mistake in prayer), so he performed the two prostrations of forgetfulness (Sahw). Then he forgot again and added an extra Rak'ah. Should he perform another prostration for that?

Answer: We say: How is that? The prostrations of forgetfulness are to be performed at the end of the prayer, either before the Taslim (saying 'As-Salamu Alaykum') or after it. Some scholars hold that it should all be before the Taslim. However, the correct view is that if one is in doubt or has omitted something from the prayer, he prostrates before the Taslim, and if he has added something, he prostrates after the Taslim. As for this specific scenario you described, I cannot properly visualize it.

Question: He said: What is the ruling on taking the Kunya (agnomen) "Abu Al-Qasim"?

Answer: We say: The scholars, may Allah have mercy on them, have differed on this issue with various opinions. The opinion which we see as the most correct and closest to the truth is that the prohibition was

applicable during the lifetime of the Messenger of Allah, peace and blessings be upon him and his family. Therefore, it is permissible for a person to take the Kunya "Abu Al-Qasim" after the death of the Messenger of Allah, peace and blessings be upon him. This is based on examining the hadith: The Prophet, peace and blessings be upon him, was walking in the market one day when a man said, "O Abu Al-Qasim!" The Messenger of Allah, peace and blessings be upon him, turned around. The man said, "I didn't mean you, I meant so-and-so." The Prophet, peace and blessings be upon him, then prohibited taking his Kunya, saying, "Name yourselves with my name, but do not take my Kunya." (Sahih, and Abu Dawud reported it in this context). This indicates that the prohibition was directed during the lifetime of the Messenger of Allah, peace and blessings be upon him, so that no confusion would occur. After his death, it is permissible.

This issue is similar to wearing a ring like the ring of the Messenger of Allah, peace and blessings be upon him, which had "Muhammad Rasul Allah" engraved on it. He, peace and blessings be upon him, prohibited wearing a ring like that, but this prohibition was directed during his lifetime – meaning, one should not wear a ring like his during his life so that the documents he sealed would not be confused. After his death, Abu Bakr, then Umar, then Uthman wore this ring, until it fell from Uthman into a well, as is authentically reported.

The scholars, may Allah have mercy on them, differed with nearly twenty opinions regarding the issue of taking the Kunya of the Prophet, peace and blessings be upon him. Some said it is absolutely impermissible. Some said it is absolutely permissible. Some said that one named Muhammad cannot combine the Prophet's name and his Kunya, but for those with other names, it is permissible for them to take the Kunya Abu Al-Qasim and other such names, among other opinions. However, the correct opinion – and Allah, Glorified and Exalted, knows best – is what we mentioned to you: that it was prohibited during his lifetime, but after his death, it is permissible to take the Kunya "Abu Al-Qasim".

Question: He said: What is the ruling on naming a girl "Sarah"?

Answer: It is permissible, there is nothing wrong with that. The wife of Ibrahim, peace be upon him, was Sarah.

Question: A Muslim man married a Christian woman. Is it permissible for him to reside with her in the Arabian Peninsula?

Answer: We say: The Messenger of Allah, peace and blessings be upon him, forbade allowing non-Muslims to remain in the Peninsula. This was one of his final commands, among his last instructions: "Expel the polytheists from the Arabian Peninsula." (Sahih, Abu Dawud) – and he was on his deathbed. He also said, "Two religions shall not coexist in the Arabian Peninsula" (Ahmad with another wording). And he said, "Expel the Jews from the Arabian Peninsula," and "Expel the Jews and Christians from the Arabian Peninsula," and other similar hadiths which a number of scholars count as Mutawatir (massively transmitted). The basic principle is that they are to be understood according to their apparent meaning. So, whether the disbeliever is a leader or a follower, it is not permissible for them to remain, for the duration of residence, in the Arabian Peninsula. Some scholars made an exception for those who are subordinates, like wives and slaves, allowing them to remain in the Arabian Peninsula. However, the apparent meaning of the text did not make an exception for anyone. It is the Peninsula specifically for the people of Tawhid.

Question: He asks about the ruling on having two congregations (Jama'ah) in one mosque.

Answer: The correct opinion is that it is permissible.

Question: He says: Some who perform Ruqya repeat some verses many times. Is this permissible?

Answer: We say: There is flexibility in this matter. He may repeat, and he may not repeat. This matter is not restricted solely to specific texts, as we mentioned.

Question: He says: Are charities (Sadaqat) absolutely forbidden for the Family of the Prophet (Ahl al-Bayt)? And is it permissible for them to give charity to one another?

Answer: We say: The scholars, may Allah have mercy on them, have differed regarding the issue of charity. Some said that only Zakat is forbidden for Ahl al-Bayt, but other charities are permissible to be given to Ahl al-Bayt, and it is permissible for those from Ahl al-Bayt to accept these charities. Others applied the ruling absolutely, whether it is Zakat or general charity, because the reason is the same, which is that it is from the impurities of the people, as the Prophet, peace and blessings be upon him and his family, said. If that is the case, then it is not permissible for them to give charity to one another, because the reason exists, which is that it is from the impurities of the people.

Allah, Glorified and Exalted is He, did not close a door of provision except that He opened others. When He prevented Ahl al-Bayt from taking from charity, He allotted for them one-fifth of the Khums (booty), or gave them a share from one-fifth of the spoils of war.

Question: What is the ruling on taking a fee for performing Ruqya?

Answer: The Hanafis opined that it is forbidden to take a fee for Ruqya. The Malikis, Shafi'is, and Hanbalis opined that it is permissible. This is the correct opinion, evidenced by the proofs, among them the hadith we mentioned that is agreed upon (in Al-Bukhari and Muslim), and also that a woman from among the Muslim women came to the Prophet, peace and blessings be upon him, offering herself to him (in marriage), but the Prophet, peace and blessings be upon him, did not desire her. A man stood up and said, "Marry her to me, O Messenger of Allah." He said, "What do you have as a dowry?" The man said, "By Allah, O Messenger of Allah, I have nothing but my Izar (lower garment)." (The narrator mentioned that the Prophet had said, "Give her something as a dowry, even an iron ring.") The Prophet said, "What do you have of the Quran?" So he married her to him on the basis of (his teaching her) verses from the Book of Allah. Thus, he made the Quran a fee, or he took a fee based on the Quran, which was the Mahr (dowry). So it was as if he considered it as a Mahr.

Due to this evidence and other numerous evidences detailed in the Sunnah, the majority of scholars (Al-Jumhur) opined that it is permissible, and there is nothing wrong with it. In fact, when that man who performed Ruqya came with the sheep, the Prophet, peace and blessings be upon him, said, "Do you have any portion of it? Set aside a share for me..." – to demonstrate and confirm the permissibility, not just by saying, but by action, and to put hearts at ease with his action, since he, peace and blessings be upon him, only ate from the best of food.

Question: He says: We have asked you several times, is the Earth spherical or not?

Answer: We say: The Earth is spherical by the consensus of the scholars of Ahl al-Sunnah. This consensus has been reported by more than one scholar, such as Ibn Hazm, may Allah have mercy on him, and Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, and others. And some scholars, like Al-Qahtani in his "Nuniyyah" poem, emphasized this.

Question: He said: Is it permissible to swear an oath by the Anger of Allah?

Answer: Yes, that is permissible, because it is from the Attributes of Allah, Glory and Exaltation be to Him.

(This is a brother who began his note with a supplication and ended it with a question, but I understood the supplication and did not understand the question...)
He said: O our Shaykh, may you be rewarded with good, protected from evil, and granted a son. Perhaps our brother Abu Al-Abbas will reproach him for this...
Then he said: Is it permissible to drink directly from the mouth of a water skin (Saqa')?

Answer: We say: The Prophet, peace and blessings be upon him, prohibited that. Some scholars reasoned that the water skin at that time was opaque, so one would not know what was inside it; a harmful creature like a scorpion or similar might have gotten inside, and one would drink it along with the water inside the skin. If this reason is absent, and the containers are transparent and one can see what is inside, then it is permissible to drink from the mouth of the skin according to one opinion. But another opinion gave other reasons, such as the distastefulness of putting one's mouth where the mouth of the skin is. This reason exists whether the skin is transparent or not. So the prohibition of drinking from it remains firm.

Question: He says: In the houses of some brothers, there are verses hung up – Al-Ikhlas, Ayat al-Kursi, Al-Mu'awwidhat (the last three Surahs) – for decoration. Is this permissible, or should we advise him to remove them?

Answer: Advise him to remove them. If it is for decoration, then the Quran was not revealed for that purpose. A number of scholars, like Al-Subki and others, disliked that. If it is for the purpose of Tama'im (amulets), then we have mentioned the preponderant opinion from the speech of the scholars regarding hanging Tama'im containing Quran, whether they are in houses, cars, or on camels.

Question: He said: What is the ruling on following someone who has joined the prayer late (Al-Masbuq) [i.e., someone else starting a prayer behind a person who is himself making up missed rak'ahs]?

Answer: There is a statement from Shaykh al-Islam Ibn Taymiyyah from which the permissibility of that can be understood. However, the correct view is that it is not permissible to follow and take as an Imam someone who has joined late (Masbuq), because having three different intentions

in one single prayer in this manner – being a follower initially, then praying alone, then becoming an Imam – is not established. Prayer is a matter of prescribed form (Tawqifi), so evidence is required.

Question: Is it permissible for a man to attribute himself to the lineage of his mother if his mother is from Ahl al-Bayt?

Answer: It is not permissible, because lineage is through the father. This is a form of deception.

Question: He says: How should a prisoner pray in the prisons of the tyrants, regarding shortening prayers (Qasr), combining prayers (Jam'), and the Friday prayer (Jumu'ah)?

Answer: As for the Friday prayer, it is not obligatory for him (it is dropped). As for congregational prayer, if he is alone in a solitary confinement cell, then it is dropped for him. If that is not the case, then he must pray in congregation if it is feasible. As for combining and shortening prayers, I do not see a basis for that, unless the prison is at a travel distance, and he holds the opinion of Shaykh al-Islam Ibn Taymiyyah regarding the issue of not limiting the duration of travel as long as one does not intend to settle permanently. As for the opinion of the majority, they defined travel with a specific duration...

And Allah, Glorified and Exalted is He, knows best. And may Allah send peace and blessings upon our Prophet Muhammad, and upon his family and all his companions.

Lesson Ten

Chapter: On Seeking Blessings from Trees, Stones, and the Like (1)

And the statement of Allah Almighty: "Have you then considered Al-Lat and Al-'Uzza (two idols of the pagan Arabs)? And Manat (another idol of the pagan Arabs), the other third? Is it for you the males and for Him the females? That indeed is a division most unfair! They are but names which you have named, you and your fathers, for which Allah has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!" [Surah An-Najm: 19-23]

And from Abu Waqid Al-Laithi (may Allah be pleased with him), who said: We went out with the Messenger of Allah (peace be upon him) to Hunain, and we were new converts from disbelief. The polytheists had a lotus tree (Sidrah) which they would stay near and hang their weapons on,

called Dhat Anwat. We passed by a lotus tree and said, "O Messenger of Allah, appoint for us a Dhat Anwat just as they have a Dhat Anwat!" The Messenger of Allah (peace be upon him) said: "Allahu Akbar! By the One in Whose Hand is my soul, you have said exactly what the Children of Israel said to Musa: 'Make for us a god as they have gods.' He said: 'Verily, you are a people who are ignorant.' [Surah Al-A'raf: 138] You will certainly follow the ways of those who came before you." Narrated by Al-Tirmidhi who graded it Sahih (authentic). (2)

In the name of Allah, the Most Gracious, the Most Merciful. All praise is to Allah, and suffice it is, and prayers and peace be upon the Chosen Prophet, and upon his family, his companions, and those who follow his way. To proceed:

We continue with you in the Book of Tawhid, where the author, may Allah have mercy on him, said: Chapter: On Seeking Blessings from Trees, Stones, and the Like.

(1): The author, may Allah have mercy on him, dedicated a chapter among these chapters concerning what contradicts Tawhid. He mentioned in it that whoever seeks blessings from trees or stones is a polytheist, or that seeking blessings from trees and stones is shirk (polytheism). He used as evidence the statement of Allah Almighty: "Have you then considered Al-Lat and Al-'Uzza? And Manat, the other third?" In the context of his discussion and his evidence for considering seeking blessings from trees and stones as shirk and a contradiction to Tawhid, he used this verse; for the polytheists took many deities, and among those deities were Al-Lat, Al-'Uzza, and Manat. The people of misguidance and disbelief always resort to playing with names, applying good names to evil meanings, or deriving names for them from good names; to deceive people about the nature of those actions. The early polytheists made "Al-Lat" from the name "Ilah" (god) or "Allah," "Al-'Uzza" from "Al-'Aziz" (The Mighty), and "Manat" from "Al-Mannan" (The Bestower), in order to deceive and confuse the common people. This is similar to what many of those who followed the path of those polytheists and people of misguidance do. You find them, for example, calling their polytheistic, disbelieving party "Hezbollah" - we seek refuge with Allah - falsely and unjustly, or "The Islamic Army," or "Army of Islam," and the like.

These early or later polytheists cannot change the fact that the essence of these matters is a form of shirk by covering them with such names. As the saying goes, you cannot hide the sun with a sieve. Their shirk is clear like the sun in the middle of the day, even if they choose good names or similar ones for that shirk.

Here, they made these names feminine names. "Al-Lat," as we mentioned, they made - we seek refuge with Allah - a feminine form of "Allah." This Al-Lat was their deity. Therefore, Abu Bakr (may Allah be pleased with him and grant him pleasure), as came in the agreed-upon Hadith, when the companions changed [their view, thinking the polytheists were numerous], and they were but rabble, and if a conflict occurred between the polytheists and the Messenger of Allah (peace be upon him), they would leave him and disperse around him or flee from before him and behind him, he said: "Suck the clitoris of Al-Lat." And the clitoris is part of the female genitalia. Therefore, some scholars said that Al-Lat is the name of a female.

Similarly, regarding Al-'Uzza, and similarly regarding Manat. The narrations have differed concerning this.

And Allah, Glory be to Him, clarified the rebuttal to those polytheists who were grieved when one of them was given news of a female child, considering it a defect and a disgrace for one of them, yet they attributed these idols as being daughters of Allah or partners of Allah - we seek refuge with Allah. So Allah, Glory be to Him, replied to them: "Is it for you the males and for Him the females? That indeed is a division most unfair!"

Regarding Al-Lat, as mentioned before, several narrations came. A narration from Ibn Abbas (may Allah be pleased with them), as in Al-Bukhari, states that he said: "It was the name of a man who used to prepare Sawiq (a type of barley gruel) for the pilgrims. When he died, they built over him and placed curtains, and it was worshipped." It was also said: It was a rock.

Whatever the case, the origin of the matter might have been that it was a man, as Ibn Abbas (may Allah be pleased with them) said, then after he died - he died near a rock or was buried near a rock - people venerated that rock, built over it, placed curtains on it, and the like, and worship was directed to it besides Allah, the Almighty.

It was also said about Al-'Uzza that it was a date palm tree which the polytheists would seek blessings from, sanctify, and direct to it part of worship besides Allah Almighty.

And Manat was located between Makkah and Madinah; they would assume Ihram from near it, making it like a Miqat for performing the rites.

Al-Lat was the deity of Thaqif and was also for Quraysh. Therefore, Abu Sufyan ibn Harb (may Allah be pleased with him) - who accepted Islam

late in his life, and his Islam was good, not as some narrations claim that he concealed disbelief, etc., rather he performed well in the Battle of Yarmuk and was injured there... Abu Sufyan, when he was upon polytheism and disbelief during the Battle of Uhud or the Battle of Uhud, said: "For us is Al-'Uzza, and you have no 'Uzza!" He called out with it and attributed himself to it. The Prophet (peace be upon him) said: "Why don't you answer him?" They said, "What should we say?" He said: "Say, 'Allah is our Protector, and you have no protector.'" as came in the two Sahihs.

So, it is said Al-'Uzza was for Quraysh, Al-Lat for Thaqif, and Manat for Banu Hilal. These were their deities.

What is the connection between using this verse as evidence and the author's chapter heading: "Chapter: On Seeking Blessings from Trees, Stones, and the Like"?

The connection is clear, as these deities to which worship or some types of worship were directed besides Allah Almighty were from stones or trees, as we mentioned regarding Al-Lat and Al-'Uzza. Al-Lat was a rock, and Al-'Uzza was a tree.

(2): Then he cited the Hadith of Abu Waqid Al-Laithi (may Allah be pleased with him). This Hadith was narrated by Al-Tirmidhi, Al-Nasa'i, Ahmad, Al-Bayhaqi, Ibn Hibban, and others. Scholars differed regarding its authenticity; some said it is weak, but the correct view is that it is authentic.

Abu Waqid said: "We went out with the Messenger of Allah (peace be upon him) to Hunain..." then he narrated the story...

This Hadith is relied upon by those who argue for excusing due to ignorance in all matters, and they generalize it to all situations, and they say there is an excuse due to ignorance, whether it is major shirk or minor shirk. They argued based on several points:

First, they said: This request came from the general body of the Companions.
This is invalid, due to the explicit statement of the Companion narrating the Hadith (may Allah be pleased with him): "and we were new converts from disbelief."

But they said: It was said that Abu Waqid witnessed Badr, meaning his conversion to Islam was early.
This is not correct, even if some researchers, like Al-San'ani (may Allah

have mercy on him), held this view. Rather, the correct view is that he accepted Islam in the Year of the Conquest (of Makkah). There is a difference of opinion regarding the specific day he accepted Islam; it is said on the day of the Conquest itself, or otherwise. However, the preponderant view is that he accepted Islam in the Year of the Conquest, and this was favored by a number of scholars, such as Imam Al-Dhahabi and Al-Hafiz Ibn Hajar (may Allah have mercy on them). Why did some say he witnessed Badr? They used as evidence a narration where he said: "I used to catch up with a polytheist on the day of Badr, and his head would fall before my sword reached him." But this narration is narrated by Ibn Ishaq, and he narrated it with an 'an'ana (ambiguous) chain, and Ibn Ishaq, as you know, is a mudallis (one who practices tadlis in narration) and his narrations are not accepted unless he explicitly states he heard it. Also, in the chain, there is an unknown narrator who is not named. So the narration is weak and cannot be relied upon. Additionally, there is an authentic narration from Abu Waqid (may Allah be pleased with him) that he said this regarding Yarmuk, not Badr; that incident happened to him in the Battle of Yarmuk, that he would catch up with a polytheist when he turned his back, and before his sword reached him, his neck would be severed. And this narration is authentic.

Therefore, Al-Hafiz Ibn Hajar and others from among the scholars favored the view that Abu Waqid (may Allah be pleased with him) did not accept Islam until the Year of the Conquest, and what was mentioned about him witnessing Badr is not authentic.

So, the rebuttal to them is that not all the Companions did or requested that. Rather, those who requested it were the converts from the Year of the Conquest. As Imam Al-Qurtubi (may Allah have mercy on him) said: They were the ignorant Bedouins, or the ignorant among the Bedouins who accepted Islam in the Year of the Conquest.

The Conquest of Makkah was in the eighth year, on the twentieth of Ramadan, and in the same year (the eighth), in Shawwal, was the battle or expedition of Hunain. The period between the Islam of those who lived their lives in polytheism and upon polytheism and this expedition was less than a month. There is no doubt that they were new converts from disbelief and new from disbelief; they had just recently left disbelief. So, this request occurred from those who were converts from the Year of the Conquest.

It is inconceivable that such a request would come from Abu Bakr, or Umar, or Uthman, or Ali, or from the Abadilah (like Abdullah ibn Abbas, etc.), or from others among the learned Companions, the senior

Companions, and the forerunners. Rather, this is as clarified in the narration itself: "and we were new converts from disbelief."

Since they were like that, and they might have been inclined to do as the polytheists did in seeking blessings from trees and stones – and among those trees was a tree called Dhat Anwat, which the polytheists would hang their weapons on, seeking blessings by that, claiming that if they did so, these weapons would be successful, accurate, effective, crushing, cutting, and so on – then they requested from the Prophet (peace be upon him) something similar.

("We passed by a lotus tree" which is a type of tree.)
("We said, 'O Messenger of Allah, appoint for us a Dhat Anwat just as they have a Dhat Anwat' or 'as they have a Dhat Anwat'":)

Now, those whom we mentioned argue for excusing due to ignorance in all matters use this Hadith as evidence, claiming that these people were excused due to ignorance.

We respond to them: First, this did not occur from all the Companions. Second, it only occurred from those new to Islam. Third, we must understand the reality of this action or request.

Some scholars went and indicated that this matter is from the category of minor shirk. This is what appears from the approach of Sheikh Muhammad ibn Abdul-Wahhab (may Allah have mercy on him) in the issues of this chapter.

Then they said that one is excused due to ignorance in minor shirk. As for the Prophet's (peace be upon him) comparison of their action to the action of the Children of Israel, this is a comparison that is not complete and not absolute.

However, a number of researchers held the view, which is the preponderant one, that this action is from the category of major shirk which expels its doer from the religion. Evidence for this is the Prophet's (peace be upon him) comparison of their action to the action of the Children of Israel, and the emphasis of that with the oath: ("By the One in Whose Hand is my soul, you have said exactly what the Children of Israel said to Musa: 'Make for us a god as they have gods.'") So he compared their action to the action of those people, and the action of those people is major shirk, just as this action is major shirk.

What is the action that constitutes major shirk? It is to take a god besides Allah Almighty, just as the disbelievers took deities besides Allah

Almighty. It is to take trees and stones as objects of blessing, seeking blessings from them besides Allah Almighty, and to believe that they bring good or ward off evil and the like. This is major shirk.

So, what made this specific scenario different from other scenarios regarding the lack of excuse due to ignorance in major shirk?

We say: There is a difference between directly performing the action, and requesting permission to perform the action in an interrogative manner. They were asking the Messenger sent by Allah Almighty for permission to do this action out of their own ignorance. They thought that the Prophet (peace be upon him) would permit them to do that or allow it for them. They did not directly perform the act of disbelief. So, there is a difference between one who is engaged in shirk and one who requests it. There is a difference between one who directly commits disbelief and one who asks about it seeking clarification.

In such a request, one may be excused due to such impediments. However, in the case of direct performance, the matter is more severe and grave.

He (peace be upon him) said: ("You will certainly follow the ways of those who came before you.") It can be read with a Dammah on the Seen (Sunan) or with a Fathah on the Seen (Sanan).

This is a sign of his prophethood, for it has indeed occurred, as came in the two Sahihs that he said: "You will certainly follow the ways of those who came before you, handspan by handspan, cubit by cubit, to the extent that if they entered a lizard's hole, you would enter it." We said, "O Messenger of Allah, (do you mean) the Jews and the Christians?" He said, "Who else?" So the Prophet (peace be upon him) in this Hadith, and in that Hadith, is addressing the entire Ummah, whether they are scholars, rulers, common people, elders, men, women. All of them are included in this wording. The women of this Ummah will follow the women of the Jews and Christians - except those whom Allah has mercy upon, and they are few. The men of the Ummah, similarly, the elders, the youth, the rulers, the scholars - except those whom Allah has mercy upon.

This has indeed occurred. The scholars of the Muslims - except those whom Allah has mercy upon - have followed in the footsteps of the scholars of the Jews and Christians, the rabbis and monks. The rulers of the Muslims have proceeded in accordance with the rulers of the Jews and Christians. And similarly, it can be said for all other strata of those

who ascribe to Islam. And the one who is protected is the one whom Allah, the Almighty, protects.

Yes..
There are several issues:

First: The explanation of the verse from Surah An-Najm. (1)
Second: Understanding the nature of the request they made.
Third: The fact that they did not actually do it. (2)
Fourth: The fact that they intended to draw closer to Allah by that, thinking that He would love it. (3)
Fifth: That if they were excused for this, then others are more deserving of being excused due to ignorance. (4)
Sixth: That they have good deeds and the promise of forgiveness that others do not have.
Seventh: That the Prophet did not excuse them; rather, he responded to them by saying: "Allahu Akbar! These are the ways (of previous nations). You will certainly follow the ways of those who came before you." And he emphasized the matter with these three things. (5)
Eighth: The major issue, which is the main point, is that he informed them that their request was like the request of the Children of Israel when they said to Musa: "Make for us a god."
Ninth: That in this is part of the meaning of "La ilaha illa Allah" (There is no deity worthy of worship except Allah), despite its subtlety and obscurity to those people.
Tenth: That he swore an oath while giving a religious verdict, and he only swore for a benefit.
Eleventh: That shirk includes both major and minor types, because they did not apostatize due to this. (6)
Twelfth: Their statement: "And we were new converts from disbelief" indicates that others cannot be ignorant of that. (7)
Thirteenth: Saying "Allahu Akbar" (Allah is the Greatest) upon being astonished, contrary to those who dislike it.
Fourteenth: Blocking the means (to evil).
Fifteenth: The prohibition of resembling the people of Jahiliyyah (pre-Islamic ignorance).
Sixteenth: Showing anger during teaching.
Seventeenth: The comprehensive principle derived from his statement: "These are the ways."
Eighteenth: That this is one of the signs of prophethood, because it occurred exactly as he informed.
Nineteenth: That everything Allah condemned the Jews and Christians for in the Qur'an applies to us as well. (8)

Twentieth: It was established among them that acts of worship are based on (divine) command. This serves as a reminder about the questions in the grave. As for "Who is your Lord?" it is clear. As for "Who is your Prophet?" it is from his informing of the unseen. As for "What is your religion?" it is from their statement: "Appoint for us a Dhat Anwat just as they have a Dhat Anwat." (9)
Twenty-first: That the way of the People of the Book is blameworthy, just like the way of the polytheists.
Twenty-second: That a person who transitions from falsehood which his heart was accustomed to is not safe from having remnants of that habit in his heart, due to their statement: "And we were new converts from disbelief." (10)

These are valuable benefits and issues mentioned by the author, may Allah have mercy on him, as is his habit.

(1): So he said: (First: The explanation of the verse from An-Najm): We have already mentioned the aspect of that and its connection to the original topic he outlined.

(2): He said: (The fact that they did not do it): We have already mentioned and indicated the distinction in the issue of excusing due to ignorance between the one who directly performs an act and others.

(3): He said: (That they intended to draw closer to Allah by that): This shows that a good intention does not rectify a corrupt action. "Indeed, Allah does not amend the work of corrupters." [Surah Yunus: 81]

(4): He also mentioned: (That if they were excused for this, then others are more deserving of being excused due to ignorance): They had accepted Islam and seen the Prophet (peace be upon him), and due to their recent emergence from disbelief, they were ignorant of this. Therefore, no one can argue that most people today do such things, and that it is difficult to accuse such a multitude of ignorance. Rather, if those (Companions) were ignorant, then others are even more deserving (of being considered ignorant).

(5): He said: (That the Prophet (peace be upon him) did not excuse them): Meaning, he did not respond to them with a gentle, lenient response as he did with others regarding different actions, like the one who spoke during the prayer (Mu'awiyah ibn Al-Hakam Al-Sulami) and similar actions. For this action is grave and could open a door to great evil. For that reason, the Prophet (peace be upon him) was stern in his

rejection and did not excuse them on the grounds that they were ignorant of it, or that they were new converts to Islam or from disbelief.

(6): Also from the benefits he mentioned: (That shirk includes both major and minor types; because they did not apostatize due to this): This indicates that the Sheikh (Muhammad ibn Abdul-Wahhab) leans towards the view that this action is from the category of minor shirk, not major shirk.
And we say: The fact that they did not apostatize due to this does not necessarily mean that it is from the category of minor shirk. There might be a preventative factor that stops us from applying the ruling of shirk or kufr to the one who fell into it.

(7): He said: (Their statement: "And we were new converts from disbelief" indicates that others cannot be ignorant of that): Meaning, someone who has lived in Islam or was raised upon Islam cannot plausibly be ignorant of such matters. Even if ignorance occurs from him, it is an inexcusable ignorance (jahl ghayr mu'adh-dhir); its possessor is capable of removing that ignorance from himself but he neglected or was lazy in removing the ignorance from himself. So even if he is truly ignorant, the legal excuse is negated for him.

(8): He also mentioned from the benefits or issues: (That everything Allah condemned the Jews and Christians for in the Qur'an applies to us as well): As Hudhayfah (may Allah be pleased with him) said when he responded to some of his companions, as reported by Al-Hakim: "Do you get the sweet (praises) and they get the bitter (condemnations)?!" (1) Meaning, do the verses that praise some actions of the Children of Israel apply to those Muslims who do similar actions, while the verses that condemn some actions of the Children of Israel do not apply to those Muslims who do similar actions?! It is not so. Rather, it is the same. Any verse or hadith that condemns or praises some actions performed by the Children of Israel or previous nations applies to this Ummah, unless there is an exception, specification, or abrogation.

(9): He also mentioned from the benefits: (It was established among them that acts of worship are based on (divine) command): How is that? They did not proceed to do this action except by seeking permission from the Prophet (peace be upon him): "Appoint for us a Dhat Anwat." Similarly, the Children of Israel said, "Make for us a god."

(10): He also mentioned from the benefits or issues: (That a person who transitions from falsehood which his heart was accustomed to is not safe from having remnants of that habit in his heart, due to their statement:

"And we were new converts from disbelief"): This we have alluded to in previous lessons. For example, if a person was one of the leading heads of innovation, then Allah guides him to the Sunnah, or he lived a large portion of his life in innovation, disbelief, or shirk, and then afterwards is guided to the Sunnah and Islam, remnants of those actions he was upon or that innovation he was upon may remain in him. This is from the evil consequences of innovation and sin. So one must be alert to this.

And Allah, Glory be to Him, knows best. And may Allah send prayers and peace upon our Prophet Muhammad, and upon his family and all his companions.

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(1) Footnote: From Hammam who said: We were with Hudhayfah (may Allah be pleased with him) and they mentioned the verse "And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers." [Al-Ma'idah: 44]. A man from the group said, "This is about the Children of Israel." Hudhayfah said, "Excellent brothers, the Children of Israel, if you get the sweet and they get the bitter?! No, by the One in whose Hand is my soul, until you follow their ways step by step." [Al-Mustadrak 'ala al-Sahihayn]
Audience Questions

Question: He says: What is the evidence for excusing (due to ignorance) someone who is new to Islam or who grew up in a remote desert area if he denies something that is necessarily known in the religion?

Answer: We say: The evidence for this is numerous, including the hadith of the chapter, the hadith of Abu Waqid Al-Laithi which we discussed. The common factor between someone who lives in a remote desert and someone new to Islam is that they are unable to remove the ignorance from themselves. So whenever someone is unable... The most prominent scenarios mentioned by scholars regarding the inability to remove ignorance are being in a remote desert or being new to Islam.

Question: He says: The hadith about the Prophet (peace be upon him) sending Khalid ibn Al-Walid (may Allah be pleased with him) to kill (the entity of) Al-'Uzza or to destroy Al-'Uzza. When he destroyed the structure, he returned to the Prophet (peace be upon him) who said, "You have not done anything." So Khalid (may Allah be pleased with him) returned to that place and saw a naked woman with her hair uncovered, and he killed her. When he returned to the Prophet (peace be upon him),

he praised his action and said (Khalid reported), "I killed her."
He asks: Was she from the Jinn or what?

Answer: We say: Yes, she was from the Jinn, from the guardians of that site which the polytheists had taken and to which they directed worship. The devils from the Jinn always aim to promote those actions through some extraordinary feats, so some people think they are miracles or marvels or the like. You find, for example, the Rafidah (Shi'a) narrating stories about such things; most of them are false, and even if something like that exists, it is with the assistance and embellishment from the devils of the Jinn to deceive and mislead those disbelievers.

Question: He says: Is insulting any of the Companions an act of disbelief?

Answer: We say: If someone insults one of the Companions (may Allah's pleasure be upon them) with an insult that does not undermine the fact of their companionship itself, such as describing a Companion as stingy or cowardly, then this is Fisq (wickedness, transgression). However, if he insults a Companion in a way that necessitates invalidating what he conveyed (of the religion) and what he carried of the Qur'anic verses or the Prophet's hadiths, then this is disbelief. Likewise, insulting a Companion whose integrity has been attested to by Allah Almighty or by the Prophet (peace be upon him), a number of scholars have also classified this as disbelief. For example, Imam Ahmad (may Allah have mercy on him) was asked about someone who insulted Abu Bakr and Umar, and he judged him to be a disbeliever. This is regarding specific Companions.
As for insulting the Companions in general, as a whole, this is disbelief. In fact, Imam Abu Zur'ah Al-Razi (may Allah have mercy on him) mentioned that this is Zandaqah (heresy). He said: They wanted to invalidate the Qur'an and the Sunnahs, so they targeted our witnesses (the Companions) and discredited them. They are more deserving of being discredited, and they are heretics.

Question: He asks: Who is the Fasiq (transgressor, sinner), and when is a person described as such?

Answer: Scholars define him as one who commits a major sin, or persists in a minor sin. So whoever commits adultery, theft, unlawful killing, or other major sins is a Fasiq. Or whoever persists in a minor sin – for example, smoking is from the minor sins, but persisting in it elevates it to the level of major sins. Similarly, shaving the beard, in principle, if someone shaves it once, he has committed a minor sin. But persisting in shaving the beard is from the major sins, as Ibn Abbas (may Allah be

pleased with them) said: "There is no minor sin with persistence, and no major sin with seeking forgiveness." So the one who shaves his beard is a Fasiq, and so on.

Question: He says: Is the hadith "I am free from every Muslim who resides among the polytheists" a weak hadith?

Answer: We say: Rather, it is authentic, narrated by Imam Abu Dawud and others.

Question: He says: Some scholars mentioned that "Whoever intends to commit an act of disbelief in the future, has disbelieved in the present." And this (in the previous story) was a request for disbelief or shirk. Would it not be more correct to consider it minor shirk?

Answer: We say: No. Rather, "Whoever intends to commit an act of disbelief in the future, has disbelieved in the present" is a principle. Scholars (may Allah have mercy on them) discussed it, but every principle has exceptions. Furthermore, we do not say that one who requests disbelief does not disbelieve; rather, we say that requesting is not the same as directly performing the act in terms of the severity of the offense. It is said that in the case of a request, some preventative factors might be considered, as the scholars (may Allah have mercy on them) did. However, in the case of direct performance, the ruling is stricter in such a matter.

Question: He says: Is speaking about one's academic qualifications, military ranks, or the like considered arrogance? Or does it fall under the verse: "And as for the favor of your Lord, report [it]"? [Surah Ad-Duha: 11]

Answer: It depends on the intention. If it is for a religious or worldly need, it is permissible for him to mention that, based on the example of Yusuf (peace be upon him) when he said: "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian." [Surah Yusuf: 55] He mentioned about himself that he is a knowing guardian. Why? For that specific benefit. So if it is for a religious or worldly benefit, it is permissible for him to mention that about himself. The Prophet (peace be upon him) said: "I am the master of the children of Adam, and I say this without boasting," as found in Muslim. And when Abu Bakr Al-Siddiq (may Allah be pleased with him) assumed leadership, he said: "I have been appointed over you, and I am not the best among you." This was when there was no reason to mention Abu Bakr's specific virtues. But later, when some people spoke against him, he mentioned some of his

own praises (may Allah be pleased with him) – why? For that benefit. Similarly, Uthman (may Allah be pleased with him) did the same when the people of fitnah spoke against him, and he mentioned his specific virtues and praises and some of the commendation the Prophet (peace be upon him) had said about him.
Therefore, the basic principle is that it is not permissible to praise oneself except for a religious or worldly benefit, as the situation requires. Al-Suyuti has a book on this issue regarding "Al-Tahdith bi al-Ni'mah" (Speaking about blessings).

Question: He says: A person got angry with another and said: "Don't make me disbelieve!" What is the ruling?

Answer: We say: As we mentioned and explained in the previous question, from the speech of the scholars (may Allah have mercy on them): "Whoever intends to commit an act of disbelief in the future, has disbelieved in the present." We seek refuge with Allah. Meaning, "If you continue to bother me, I will commit such and such..." We seek refuge with Allah.

Question: He says: Can you conclude with some advice for the brothers regarding venerating papers that have Allah's name written on them?

Answer: We say: Venerating such papers is part of venerating the symbols of Allah Almighty. It is mentioned about Imam Bishr Al-Hafi (Bishr bin Al-Harith) that he was asked: "O Imam, how did your name become like the names of the Prophets?" meaning in terms of fame, reverence, and status... Among the stories told is that he was passing through some Muslim markets when he saw a young man harassing a girl. Bishr Al-Hafi came, grabbed him by the hand, and said, "Fear Allah!" then left. They said to that young man, "Do you know who that was who told you to fear Allah?" He said, "Who?" They said, "Bishr Al-Hafi." He said, "Bishr Al-Hafi saw me in this state?!" They said, "Yes." He wept, went to his house, and cried for three days until he died of grief over what he had done, because Bishr Al-Hafi had seen him in that state...
He (Bishr) was asked: "O Imam, why did your name become like the names of the Prophets?" He replied: "If I saw a piece of paper on the ground with Allah's name on it, I would pick it up, then buy some perfume, perfume it, and place it in a high place. I elevated the name of Allah, so Allah elevated my name."

And Allah, Glory be to Him, knows best. And may Allah send prayers and peace upon our Prophet Muhammad, and upon his family and all his companions.

Lesson Eleven

Chapter: What Has Been Mentioned About Slaughtering for Other Than Allah

(1) And the statement of Allah the Almighty: “Say, ‘Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.’” [Quran, Al-An'am: 162-163]
(2) And His saying: “So pray to your Lord and sacrifice [to Him alone].” [Quran, Al-Kawthar: 2]
(3) On the authority of Ali, may Allah be pleased with him, who said: The Messenger of Allah (ﷺ) told me four statements: "May Allah curse whoever slaughters for other than Allah. May Allah curse whoever curses his parents. May Allah curse whoever gives refuge to an innovator (in evil). May Allah curse whoever alters the boundary markers of the land." Narrated by Muslim.
(4)

In the name of Allah, the Most Gracious, the Most Merciful. All praise is to Allah, and sufficient is He, and prayers and peace be upon the Chosen Prophet, and upon his family, his companions, and those who follow his guidance. To proceed:

We continue with you, reviewing the Book of Tawheed, where the Shaykh and Imam, Muhammad bin Abdul-Wahhab, may Allah have mercy on him, says: Chapter: What Has Been Mentioned About Slaughtering for Other Than Allah.

(1) His statement: "Chapter: What Has Been Mentioned About Slaughtering for Other Than Allah": Meaning, regarding it being an act of Shirk (polytheism).

(2) And the statement of Allah the Almighty: "Say, 'Indeed, my prayer, my rites of sacrifice (Nusuk), my living and my dying are for Allah, Lord of the worlds...'": So Allah, glorified and exalted be He, commanded His Prophet (ﷺ) – who is the leader of the monotheists – to say this statement to the polytheists, those who used to divert worship to other than Allah. From the acts of worship is praying to other than Allah, and from the acts of worship is the Nusuk (rites of sacrifice).

Imam Mujahid bin Jabr, may Allah have mercy on him, said: "And my Nusuk" means the slaughter during Hajj. And Sa'id bin Jubayr, may Allah have mercy on him, said: "And my Nusuk" means my slaughter.

Thus, unrestricted slaughter, whether during Hajj – which is known as the Hady (sacrificial animal) – or otherwise, falls under this. This includes the Udhiyah (Eid sacrifice), the Aqiqah (newborn sacrifice), the Nusuk (sacrificial rite), the Waleemah (wedding feast), and other types of slaughtered animals. All of them are included under 'slaughter'.

A condition for them is that they must be for Allah, the Mighty and Majestic. So, whoever slaughters for other than Allah is like one who prays to other than Allah, like one who supplicates to other than Allah, like one who seeks relief from other than Allah, like one who seeks help from other than Allah. Indeed, slaughter is an act of worship.

Allah singled it out specifically in this verse and mentioned it alone. Then He mentioned after it one's entire life with all the worship it contains and dying upon the Tawheed of Allah, the Mighty and Majestic. He singled out these two acts of worship due to their importance, and likewise to oppose the polytheists in them.

"Say, 'Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.'" Meaning, the Prophet is the first of the Muslims, meaning from his nation, as Al-Hafiz Ibn Kathir, may Allah have mercy on him, said.

The term 'Islam' is used with a general meaning and is used with a specific meaning. The specific meaning is what the Prophet (ﷺ) was sent with from divine laws and rulings. As for the general meaning, it is the submission to the law of Allah and yielding to Him in obedience. Based on this, all the prophets, peace be upon them, are Muslims. They preceded the Prophet (ﷺ) in time. So his statement, "And I am the first of the Muslims" means from this nation, or we can say it refers to the specific meaning.

(3) The author also used as evidence the statement of Allah: "So pray to your Lord and sacrifice [to Him alone]." It is said this refers to the prayer of Eid al-Adha, and it is said it refers to prayer in general.

Prayer is only for Allah, the Mighty and Majestic, and likewise the sacrifice (Nahr) on the Day of Sacrifice during Eid al-Adha, as well as unrestricted sacrifice and slaughter.

(4) Then the author mentioned the hadith of Ali bin Abi Talib, may Allah be pleased with him, which was reported by Imam Muslim in his Sahih. He said: "The Messenger of Allah (ﷺ) told me four statements..." This is

one of the formulas of receiving a narration (tahammul), which is the expression "He told me" (haddathani).

The difference between haddathani (he told me) and haddathana (he told us) is that haddathana is for a group, while haddathani is for an individual. It is possible that the Prophet (ﷺ) mentioned this on several occasions, and from those occasions, he specifically told Ali, may Allah be pleased with him, this hadith alone.

He said: "May Allah curse whoever slaughters for other than Allah. May Allah curse whoever curses his parents. May Allah curse whoever gives refuge to an innovator (in evil). May Allah curse whoever alters the boundary markers of the land."

Al-La'n (the curse) means expulsion. The curse in the Book of Allah and the Sunnah of His Messenger (ﷺ) means expulsion from the mercy of Allah.

In reality, this hadith is one from which we derive support in this chapter, but it is not the primary evidence in this chapter. This is because the mere mention of a curse does not necessarily mean that this action is among the acts of disbelief or polytheism. Rather, if a curse is mentioned in a general sense, it indicates that this matter is from the major sins. A major sin is that for which a curse, a prescribed punishment (hadd), or a severe warning is mentioned. Some scholars say: "Or [an action for which the Prophet] said, 'He is not from us.'" These are the major sins.

However, a curse can be mentioned for an action that is itself an act of disbelief. Allah says: "Indeed, Allah has cursed the disbelievers." [Quran, Al-Ahzab: 64] So also, the disbelievers are the first to enter into being expelled from the mercy of Allah. But it is not necessary that everything for which a curse is mentioned is an act of disbelief; it could be an act of disbelief. If the curse is mentioned for this world and the Hereafter, then it only applies to an act of disbelief, if it is mentioned in the Book of Allah or the Sunnah of His Messenger (ﷺ). If an action or its doer is cursed for this world and the Hereafter, the intent is disbelief, we seek refuge with Allah. As for if a curse is mentioned in a general sense, then it is determined by other evidences whether it is an act of disbelief or not.

Here, the Prophet (ﷺ) mentioned a number of major sins, which are: a man cursing his parents... this is among the major sins. It came in another hadith that the Prophet (ﷺ) said: "May Allah curse whoever reviles his parents." The Prophet (ﷺ) was asked about that: "Does a man revile his parents?" because this scenario was not common in their time – may

Allah be pleased with them – meaning this level of insolence or audacity in disobeying parents, that a man would revile his father or revile his mother. This was not common among them, so they were astonished and asked the Prophet (ﷺ) about it: "Does a man revile his parents?" He said: "He reviles another man's father, so that man reviles his father; and he reviles another man's mother, so that man reviles his mother." [Muslim]

Thus, he made the one who caused the action to be like the one who performed it. So, by greater reason, the one who directly performs this evil act – we seek refuge with Allah – by cursing his parents or reviling his parents, this is among the major sins. "And your Lord has decreed that you not worship except Him, and to parents, good treatment." [Quran, Al-Isra: 23] So obeying parents and treating them kindly is among the greatest acts of righteousness, just as disobeying them is among the greatest of sins and major wrongdoings.

Also, he mentioned: "May Allah curse whoever gives refuge to an innovator (in evil) (Muhdith)." Al-Ihdath (innovation/evildoing) can be in religion, or it can be in worldly matters, like aggression, injustice, or the like. So if a man gives refuge to this Muhdith (evildoer/innovator) without the legal punishment (Hadd) of Allah or the discretionary punishment (Ta'zeer) or the legal penalty being carried out upon him, then the curse applies to him. This is from cooperating in sin and transgression: "giving refuge to the evildoers." The opposite is true: giving refuge to the righteous whom the oppressors or disbelievers intend to harm or punish with an un-Islamic punishment – this, as Shaykh al-Islam Ibn Taymiyyah mentioned in Al-Siyasah Al-Shar'iyyah, is from cooperating in righteousness and piety.

So if a man prevents another man from having the ruling of Allah or the legal punishment applied to him, then the curse applies to him – we seek refuge with Allah.

Likewise: "May Allah curse whoever alters the boundary markers of the land." In some narrations, it says "the boundaries of the land." These are the distinguishing markers between a man's rights and his neighbor's rights regarding land. So if he adds a meter or more or less to his land and takes from his neighbor's right, then the curse applies to him, we seek refuge with Allah.

All of these are major sins. However, the Prophet (ﷺ) began by cursing the one who slaughters for other than Allah, and this is evidence that this action is the most severe of these actions.

Then we say there is a principle in Usul al-Fiqh: When a sin is mentioned alongside other sins, are they all of the same level?
It is not necessary that they be of the same level. Some of the sins might be acts of Shirk, while others might be major sins. This is frequent in the Book of Allah.
And on the authority of Tariq bin Shihab that the Messenger of Allah (ﷺ) said: "A man entered Paradise because of a fly, and a man entered the Hellfire because of a fly." They said, "And how is that, O Messenger of Allah?" He said: "Two men passed by a people who had an idol. No one could pass it until he had offered something to it. They said to one of them: 'Make an offering.' He said: 'I have nothing to offer.' They said to him: 'Make an offering, even if it is a fly.' So he offered a fly, and they let him go, so he entered the Hellfire. And they said to the other: 'Make an offering.' He said: 'I would not offer anything to anyone besides Allah, the Mighty and Majestic.' So they struck his neck, and he entered Paradise." Narrated by Ahmad. (1)

(1) Then he mentioned the evidence from the hadith of Tariq: The Messenger of Allah (ﷺ) said: "A man entered Paradise because of a fly, and a man entered the Hellfire because of a fly." They said, "And how is that, O Messenger of Allah?" Meaning, it is as if they considered it insignificant – how could a man enter Paradise because of a mere fly? And conversely, how could a man enter the Hellfire because of a mere fly? So the Prophet (ﷺ) mentioned this story which occurred among those who were before us.

"Two men passed by a people who had an idol" – and the idol (Sanam) is a statue in the form of a figure that is worshipped instead of Allah.
"No one could pass it" meaning no one could pass by it; no one could pass through this village, this locality, or by these people except that he would make an offering to this idol. This indicates that they worshipped it instead of Allah, so they would offer sacrifices to it, even if it was something small.
"They said to one of them: 'Make an offering.' He said: 'I have nothing to offer.' They said to him: 'Make an offering, even if it is a fly.' So he offered a fly, and they let him go, so he entered the Hellfire. And they said to the other: 'Make an offering.' He said: 'I would not offer anything to anyone besides Allah, the Mighty and Majestic.' So they struck his neck, and he entered Paradise." Narrated by Ahmad.

In this hadith is a great issue, which is the issue of compulsion (Ikrah). How is it that this man offered a fly while under the threat of compulsion, yet he entered the Hellfire – we seek refuge with Allah?

This is answered in two ways:

The First Aspect: Some scholars held that this man entered the Hellfire because his inward state agreed with his outward action. Allah says: "Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith." [Quran, An-Nahl: 106] So whoever is compelled by weapon or force to do a disbelief-inducing act, and he does it with his heart content with it and not hating it in his heart, then this person is a disbeliever, even if he is under compulsion, because no one can compel another regarding his inward state. Compulsion, according to the correct view of the scholars, only applies to the limbs, in statements and actions. This is one aspect.

The Second Aspect: Some scholars mentioned that compulsion is a preventative factor (mani') from takfir (declaring someone a disbeliever) in our Shariah, but it was not [a preventative factor] in the laws of those who were before us. This is from the burdens and shackles that were upon them. Evidence for this is what is found in Ibn Majah, Al-Bayhaqi, and others, that the Prophet (ﷺ) said: "Indeed, Allah has pardoned for my Ummah: mistake, forgetfulness, and what they are compelled to do." This indicates that for those before us, there was no excuse or preventative factor of compulsion regarding disbelief.

Evidence for this includes several proofs, such as what is in the two Sahihs in the story of the People of the Ditch (Ashab al-Ukhdud), where they dug ditches and lit fires in them, then whoever did not renounce his religion they would throw into the fire. This indicates that whoever uttered their statement was considered to have renounced his religion, even though he was under compulsion.
Likewise, in the story of the maid of Pharaoh's daughter, as reported by Ahmad and others, when they placed a pot containing boiling oil for her and threw her children into it one by one, and she did not renounce her faith, it is mentioned that compulsion is only [an excuse] for this Ummah. This is from the alleviation that Allah has granted this Ummah.

The Prophet's statement, "A man entered the Hellfire because of a fly," and conversely [the other entering Paradise], indicates that this man was from among the Muslims before that. So, by him offering something to other than Allah, he disbelieved by that action. Otherwise, if he had been from the disbelievers [already], it would have been said he entered the Hellfire due to his disbelief, his shirk, his refusal, etc., and also because of the fly... disbelief upon disbelief. But since the Prophet (ﷺ) restricted and confined the cause to the matter of the fly, it indicates

that the cause of his disbelief was that. So he was not from the disbelievers before this matter; he was from the Muslims, but he committed this nullifier and thus exited from Islam.
The other, as you saw, refused and abstained from that, so he entered Paradise.

In our Shariah, when Allah permitted [uttering words of disbelief under] compulsion, as evidenced by texts from the Book of Allah and the Sunnah of His Messenger (ﷺ), including what we have alluded to, the texts of the Sunnah indicate that adhering to the position of firm resolve (al-'azimah) in matters of disbelief is more beloved than taking the concession (rukhsah).

Compelling compulsion (al-ikrah al-mulji') has conditions which the scholars have stipulated, as mentioned by Al-Hafiz Ibn Hajar in his explanation of Sahih al-Bukhari, the Book of Compulsion:
First Condition: The one compelling (the coercer) must be someone who can be described as such. The coercer must be capable of carrying out his threat, and the one compelled (the actor) must be incapable of repelling it, even by fleeing – as if he is among the detained, prisoners, or captives.
Second Condition: The one compelled must predominantly believe that the coercer will carry out what he has threatened. He should not know from the coercer that he often threatens but does not act; rather, it is most likely in his view that this coercer will execute his threat if the compelled person refuses to do the act.
Third Condition: The compulsion must be immediate. So if someone says to him, "Disbelieve today or I will kill you tomorrow," this is not considered compulsion.
Fourth Condition: That no sign appears from the compelled person indicating his consent, such as boasting about it, taking pride in it, or adding to it.

These are the conditions of compulsion. If they are fulfilled, then this is compelling compulsion, and this is the compulsion considered in our Shariah as a preventative factor from takfir, and likewise from the occurrence of sin. If they are fulfilled for a person, he has the concession to do what he is compelled to do.

However, adhering to the position of firm resolve in matters of faith and disbelief is superior by the consensus of the scholars in this matter. Evidence for this is that the Prophet (ﷺ) said to Abu Ad-Darda', may Allah be pleased with him: "Do not associate anything with Allah, even if you are cut into pieces or burned." ... "Do not associate anything with Allah, even if you are cut into pieces or burned." As narrated by Al-

Bukhari in Al-Adab al-Mufrad. So he instructed him to remain firm upon his Islam, to speak with Tawheed, and to avoid its nullifiers, even while under the threat of compulsion. Being cut into pieces is unanimously a form of compulsion, just as being burned is unanimously a scenario of compulsion. Yet, he instructed him as he said: "My close friend (the Prophet) instructed me with nine things..." and he mentioned this among them.

Likewise, an incident occurred during the time of the Messenger of Allah (ﷺ) where Musaylimah the Liar captured two men. He said to one of them, "What do you say about Muhammad?" He said, "He is the Messenger of Allah." He said, "What do you say about me?" He said, "You are the Messenger of Allah." So he released him. Then he said to the other, "What do you say about Muhammad?" He said, "He is the Messenger of Allah." He said, "What do you say about me?" He said, "Haa... haa, I can't hear..." He repeated it to him a second time: "What do you say about Muhammad?" He said, "He is the Messenger of Allah." He said, "What do you say about me?" He said, "Haa, haa... I can't hear..." [A third time], so he killed him. The news of the two men reached the Prophet (ﷺ), and he said: "As for the first, he took the concession granted by Allah. As for the second, he proclaimed the truth firmly, so blessed is he." Reported by Ibn Abi Shaybah and Abdur-Razzaq in his Tafsir.

His statement, "So blessed is he," indicates that adhering to the position of firm resolve in this matter is more beloved and superior than taking the concession.

Yes.

Points Derived (Masa'il):

The interpretation of Allah's saying: "Say, 'Indeed, my prayer and my rites of sacrifice (Nusuk)...'"

The interpretation of Allah's saying: "So pray to your Lord and sacrifice." The fact that the one who slaughters for other than Allah was mentioned first in the curse.

The curse upon whoever curses his parents, and from this is that if you curse a man's parents, he will curse your parents.

The curse upon whoever gives refuge to an innovator/evildoer (muhdith), which is a man who commits something for which a right of Allah is due, and he seeks refuge with someone who grants him protection from that.

The curse upon whoever alters the boundary markers of the land, which are the signs that distinguish between your right and your neighbor's right regarding the land, and you change them by advancing or...

The difference between cursing a specific individual and cursing the people of sins in general. (1)

This great story, which is the story of the fly.
The fact that he entered the Hellfire because of that fly, which he did not intend [for worship], but rather did it to rid himself of their harm. (2)
Recognizing the magnitude of Shirk in the hearts of the believers – how that [second] man patiently endured being killed and did not comply with their demand, even though they only demanded the outward action.

That the one who entered the Hellfire was a Muslim [before his act], because if he had been a disbeliever [already], it would not have been said: "He entered the Hellfire because of a fly." (3)

In it is evidence for the authentic hadith: "Paradise is closer to any one of you than the strap of his sandal, and the Hellfire is likewise." (4)

Recognizing that the action of the heart is the ultimate objective, even according to the idol-worshippers.

(1) Among the points mentioned: (Seventh: The difference between cursing a specific individual and cursing the people of sins in general): Because the scholars, may Allah have mercy on them, differed regarding the issue of cursing a specific individual. Some of them, like Imam Ibn al-Jawzi, may Allah have mercy on him, went to the permissibility of that. Others, and they are the majority, went to its prohibition.

We say: This issue is not of one kind, nor is it of a single form; rather, it has different scenarios:

First Scenario: Cursing someone who died upon disbelief. This is permissible. A disbeliever died, so you curse him; there is nothing wrong with that, because it is reported from the Messenger of Allah (ﷺ): "Whenever you pass by the grave of a polytheist, give him the tidings of the Fire." [Sahih Ibn Majah]

Second Scenario: Cursing a disbeliever by way of judging him, while he is still alive. This is not permissible, because you do not know how his life will end, and deeds are judged by their final outcomes.

Third Scenario: Cursing a specific individual by way of supplication against him, meaning you supplicate to Allah, the Mighty and Majestic, to curse this specific individual. This is not problematic if he is deserving of this supplication, such as if he is from the disbelievers or the aggressors. As the Prophet (ﷺ) said: "Indeed, the one who has a right due has a valid argument." [Al-Bukhari]

Fourth Scenario: Cursing a specific individual from among the people of sins for the purpose of deterrence. This is permissible, as came from the Prophet (ﷺ) regarding the women who are dressed yet naked in the later times: "Curse them, for they are cursed." Reported by Ahmad. This cursing is for the purpose of deterrence.

(2) He said in the points: "The fact that he entered the Hellfire because of that fly, which he did not intend [for worship], but rather did it to rid himself of their harm": So there are two benefits here:

(3)

First Benefit: A person may disbelieve from a direction he does not intend for disbelief. There is the intent to perform the action, and there is the intent to disbelieve. So whoever intends to perform the disbelief-inducing action or statement, he disbelieves by it, even if he did not intend disbelief. A person may commit a nullifier of Islam without intending to disbelieve by it, yet he is still judged to be a disbeliever. However, if he did not intend that action at all, then he is not judged to be a disbeliever, as it falls under unintentional mistake. This is like a slip of the tongue, similar to the man the Prophet (ﷺ) mentioned in Muslim: "He spoke mistakenly out of extreme joy." This is the first benefit.

Second Benefit: "But rather did it to rid himself of their harm": We mentioned earlier what relates to compulsion, that if his heart is content with disbelief, he is a disbeliever even if compelled. And the second matter is that the scholars, or some scholars, mentioned that the threat of compulsion or the occurrence of compulsion or the preventative factor of compulsion did not exist in the laws of those who were before us.

As a follow-up to this issue: "But rather did it to rid himself of their harm" indicates that there was fear, and compulsion occurred. Everything in which the conditions of compulsion are not fulfilled falls under fear (khawf), and fear is not a preventative factor from compulsion. But if those conditions are fulfilled, then it is the legal compulsion which some scholars have termed "compelling compulsion" (al-ikrah al-mulji').

(3) He said in the points: "That the one who entered the Hellfire was a Muslim": How is that? Would someone say that the Shaykh does not hold the view of declaring the one who slaughters for other than Allah a disbeliever based on this issue "that the one who entered the Hellfire was a Muslim"?

We say: Here there is an omission and an implied meaning, meaning he was a Muslim before this action. When he committed this action, he disbelieved by it.
He said: "Because if he had been a disbeliever [already], it would not have been said: 'He entered the Hellfire because of a fly,'" meaning, before that. If he had been a disbeliever before that, it would not have been said like that.

(4) Twelfth Point: "In it is evidence for the authentic hadith: 'Paradise is closer to any one of you than the strap of his sandal, and the Hellfire is likewise'": And it is found in Al-Bukhari that the Prophet (ﷺ)
said: "Indeed, a servant may speak a word from the pleasure of Allah, not giving it any thought, by which Allah raises him in status. And indeed, a servant may speak a word from the displeasure of Allah, not giving it any thought, by which he plummets into the Hellfire."

And in Ibn Majah: "Indeed, a man may speak a word from the displeasure of Allah, not seeing any harm in it, but because of it he will plummet into the Hellfire for seventy autumns." We seek refuge with Allah.

Chapter: One Should Not Slaughter for Allah in a Place Where Slaughter is Done for Other Than Allah (1)

And the statement of Allah the Almighty: "And [a mosque] founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves." [Quran, At-Tawbah: 108] (2)

On the authority of Thabit bin Ad-Dahhak, may Allah be pleased with him, who said: A man vowed to slaughter a camel in Bawana. He asked the Prophet (ﷺ), so he said: "Was there an idol from the idols of Jahiliyyah worshipped there?" They said: "No." He said: "Was there a

festival from their festivals celebrated there?" They said: "No." So the Messenger of Allah (ﷺ) said: "Fulfill your vow, for there is no fulfillment of a vow for an act of disobedience to Allah, nor for that which the son of Adam does not own." Narrated by Abu Dawud, and its chain is according to the conditions of the two Sahihs. (3)

(1) The Author, may Allah have mercy on him, after mentioning the chapter which warns against slaughtering for other than Allah and that it is Shirk, and to complete the benefit, said: "Chapter: One Should Not Slaughter for Allah in a Place Where Slaughter is Done for Other Than Allah" – so that the outward form is not the same, even if the intention is different.

(2) And he used as evidence the statement of Allah: "Do not stand [for prayer] therein ever" – meaning the Mosque of Dirar (Harm), as Allah says: "And [there are] those [hypocrites] who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before." [Quran, At-Tawbah: 107] So when these attributes are complete in a mosque, it is from the Mosques of Dirar, as Al-Qurtubi and others said, and it is not restricted to that specific mosque built by the hypocrites during the time of the Messenger of Allah (ﷺ). Rather, every mosque in which these attributes concur is a mosque of dirar.

"For causing harm (Diraran)": Meaning with the intention of harming the Muslims.

"And disbelief (Kufran)": Meaning it was built by a disbeliever, as the hypocrites did, for they were the ones who built that mosque by the order of Abu 'Amir the Monk, the disbeliever.

"And division among the believers (Tafriqan baynal Mu'minin)": With the intent of dividing the Muslims and making them sects and parties and schools of thought.

"And as a station for whoever had warred against Allah and His Messenger (Irsadan liman harab Allaha wa Rasulah)": Meaning that mosque becomes a launchpad for waging war against Allah and His Messenger. Meetings are held there, and plots are devised to wage war against Allah and His Messenger, as Imam Ash-Shawkani, may Allah have mercy on him, said. So this is the Mosque of Dirar.

This description can apply to a mosque, and it can also apply to other than a mosque, like an association, a group, an organization, or otherwise. This description (i.e., of being for harm) is not restricted to mosques. Every matter whose origin is Islamic and is intended for worshipping Allah, if it is used for other purposes, then it is described as being for harm, as mentioned by Al-'Allamah Ibn al-Qayyim, may Allah have mercy on him.

Allah says: "A mosque founded on righteousness from the first day..." The scholars differed regarding this mosque. Some said it is the Quba Mosque. Others said it is the Prophet's Mosque. And it came in Sahih Muslim that the Prophet (ﷺ) said: "It is this mosque of mine," meaning the Prophet's Mosque. There is no contradiction, for Quba' was also founded on righteousness from the first day, as was the Prophet's Mosque (ﷺ).

Therefore, to worship Allah by praying in a mosque that was established for other than that is from the prohibitions. Similarly, to slaughter for Allah in a place where slaughter is done for other than Allah is prohibited.

Therefore, this verse is not a direct text for this chapter, but it is by way of analogy due to the shared underlying reason (illah).

(3) Then he mentioned the hadith of Thabit: "A man vowed to slaughter a camel in Bawana" – Bawana, as Imam Al-Baghawi, may Allah have mercy on him, said, is in the lower part of Mecca before Yalamlam, and Yalamlam is the Miqat for the people of Yemen from which they enter into Ihram for Hajj or Umrah. So it is a location or a place in the lower part of Mecca.

"He asked the Prophet (ﷺ), so he said: 'Was there an idol from the idols of Jahiliyyah worshipped there?'" – In this is the permissibility of the Mufti (scholar) questioning the Mustafti (questioner) about details upon which the answer depends. And in this is that from the conditions for giving a Fatwa is that the Mufti combines knowledge of the reality [of the situation] and the evidence.

So the Prophet (ﷺ) asked about that, and they said: "No." He said: "'Was there a festival from their festivals celebrated there?'" – and the festival (Eid) is the day on which they gather regularly every year, or every few months, or the like.
They said: "No." So the Messenger of Allah (ﷺ) said: "'Fulfill your vow, for there is no fulfillment of a vow for an act of disobedience to Allah, nor for that which the son of Adam does not own.'" – And this is a

principle from the principles of vows: There is no fulfillment of a vow for an act of disobedience to Allah, nor for that which the son of Adam does not own.

For example, if someone says, "I owe a duty to Allah that if such-and-such happens, I will give my brother's car in charity" – this, he does not own. Likewise, "I owe a duty to Allah that if such-and-such happens, I will leave the Dhuhr prayer" – this has no fulfillment, as there is no fulfillment for an act of disobedience, nor for what the son of Adam does not own. They differed whether an expiation is due or not.

Yes.

Points Derived (Masa'il):

The interpretation of Allah's saying: "Do not stand [for prayer] therein ever."

That sin may affect the land, and likewise obedience. (1)

Referring a complex issue back to a clear issue to remove the confusion.

The Mufti seeking details if he needs to do so.

That designating a specific spot for a vow is not problematic if it is free from the sites [of Shirk].

The prohibition from it if there was an idol from the idols of Jahiliyyah there, even after its removal. (1)

The prohibition from it if there was a festival from their festivals there, even after its cessation. (1)

That it is not permissible to fulfill what was vowed for that location, because it is a vow for an act of disobedience.

The warning against resembling the polytheists in their festivals, even if one does not intend it. (2)

There is no [fulfillment for a] vow in an act of disobedience.

There is no [fulfillment for a] vow for the son of Adam regarding what he does not own.

Yes.
(1) Among the points mentioned is: "That sin may affect the land, and likewise obedience." As also mentioned in the seventh point: "The prohibition from it if there was a festival from their festivals there, even after its cessation," and likewise mentioned in the sixth point before it: "The prohibition from it if there was an idol from the idols of Jahiliyyah there, even after its removal."

The Muslim is commanded to differ from the polytheists, just as he is commanded to differ from their acts of worship in place, form, and manner. The Prophet (ﷺ) forbade praying in graveyards. Why? Because it could be a means leading to the worship of graves. Also, the religion and honor of one who prays there may be slandered, as it could be said that he prayed to the grave and not to Allah, the Mighty and Majestic, if he were to pray to Allah in that place.

Likewise, regarding time, the Prophet (ﷺ) forbade prayer at two times: at sunrise and at sunset. Why? To avoid resembling the sun-worshippers, for at this time there are those who worship, bow, and prostrate to the sun. So the Prophet (ﷺ) forbade praying to Allah at this time. Why? Because there are those who prostrate to other than Allah at this time.

Similarly, disapproval (karahah) has been reported from many of the Salaf (predecessors), and it is interpreted, as Ibn al-Qayyim, may Allah have mercy on him, said: "The term 'disapproval' in the language of the early generations is interpreted as prohibition." There is reported disapproval of praying towards a fire – meaning praying to Allah while having a fire in one's Qiblah direction. The Salaf, may Allah be pleased with them, disliked praying towards a fire. Why? Because it involves resemblance to the fire-worshippers.

(2) He said in the ninth point: "The warning against resembling the polytheists in their festivals, even if one does not intend it." So intention in many issues of resemblance is not a determining factor. Because the one who prays to Allah at the time of sunrise, and likewise at sunset, does not intend to resemble the sun-worshippers, yet the Prophet (ﷺ) forbade that.

Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, authored a valuable book warning against resembling the polytheists, naming it Iqtida' as-Sirat al-Mustaqim Mukhalafa Ashab al-Jahim (The Necessity of the Straight Path: Differing from the People of Hellfire).

And Allah, glorified and exalted be He, knows best. And may the prayers and peace of Allah be upon our Prophet Muhammad, and upon his family and all his companions.

Lesson Twelve

Chapter: Vowing to Other Than Allah is a Form of Shirk (1)

The evidence is the statement of Allah, the Most High: {They [those who are patient] fulfill [their] vows and fear a Day whose evil will be widespread.} [Al-Insan:7]
And His statement: {And whatever you spend in charity or vow as vows, indeed, Allah knows it.} [Al-Baqarah:270]

And in the Saheeh (Al-Bukhari), it is narrated from 'Aishah, may Allah be pleased with her, that the Messenger of Allah, peace and blessings be upon him, said: "Whoever vows to obey Allah, let him obey Him. And whoever vows to disobey Allah, let him not disobey Him." (2)

In the name of Allah, the Most Gracious, the Most Merciful. All praise is to Allah, and suffice it is, and prayers and peace be upon the Chosen Prophet, and upon his family, his companions, and those who follow his guidance. To proceed:

We continue with you, studying and reviewing the Book of Tawheed. The author, may Allah have mercy on him, said: Chapter: Vowing to Other Than Allah is a Form of Shirk.

Yes...
(1): The author, may Allah have mercy on him, provided evidence in this chapter that vow (Nadhr) is an act of worship. Since this is the case, then directing an act of worship to other than Allah, the Exalted, is shirk (polytheism), as we have previously discussed.

A vow is divided into two categories: a legislated vow and a prohibited vow.

As for the legislated vow, it is also divided into two types: an absolute vow and a conditional vow.

The Absolute Vow: For example, if someone says: "I vow to Allah that I will fast such-and-such," or "I vow to Allah that I will give such-and-such in charity." This is permissible.

The Conditional Vow: For example, if someone says: "If Allah provides me with such-and-such, I will fast a day," or "If Allah cures my child from his illness, I will give a Dinar in charity," or similar, where he makes his vow conditional. This is disliked (Makrooh), as is authentically reported from the Messenger of Allah, peace and blessings be upon him, in the narration of Abu Dawud and others, in the hadith of Ibn 'Umar, and similarly in the narration from Abu Hurairah. In fact, its origin is in the two Saheehs (Al-Bukhari and Muslim): He, peace and blessings be upon him, said: "A vow does not bring anything for the son of Adam that Allah has not already decreed for him. Rather, the vow is a means by which something is extracted from the miser." This is the hadith of Ibn 'Umar in Al-Bukhari and Muslim, and it is similarly narrated from Abu Hurairah in the two Saheehs and others.

"It is a means by which something is extracted from the miser": Meaning that this person seems as if he does not perform voluntary fasting or charity except if Allah gives him what he wants from desired things. This is unlike the first type, who made an absolute vow without any condition; he did not stipulate "if such-and-such happens, I will do such-and-such." Rather, he said: "I vow to Allah that I will do such-and-such..."

Some scholars, may Allah have mercy on them, are of the view that fulfilling a vow is only obligatory if it is originally an act of obedience, like fasting, prayer, charity, and so on, as is the view of the Hanafis.

The correct view is that it is obligatory to fulfill the vow, whether its origin is from acts of obedience or from permissible matters. This is what the evidences indicate.

Among them is the evidence the author used from the statement of Allah, the Exalted, about His servants: {They fulfill [their] vows}. So if they make a vow, whether this vow is from permissible matters or acts of obedience, whether it is conditional or absolute, they fulfill it. If they vow, it becomes obligatory upon them to fulfill it.

It is narrated by Abu Dawud from the hadith of Buraidah that a woman came to the Messenger of Allah, peace and blessings be upon him, when he was returning from one of his military expeditions and said, "I vowed that if Allah brought you back safely, I would beat the duff (tambourine) over your head." He said: "Fulfill your vow."

Beating the duff for women during celebrations, occasions, and festivals is from the permissible matters. When she vowed it, the Prophet, peace and blessings be upon him, ordered her to fulfill her vow. This is regarding the legislated vow.

As for the prohibited vow, it is also of two types:

The First Type: A forbidden vow, such as vowing to commit a sin... For example, "If such-and-such happens, I will abandon the guard post," or "I will leave such-and-such act of obedience." There is no fulfillment for this. It is a forbidden vow, and the one who does it must repent. There is no fulfillment for a vow involving disobedience to Allah, as we have discussed. This is a forbidden vow.

But is the one who makes a forbidden vow required to do something other than repentance?
The scholars have differed regarding this. Some of them were of the view that he must offer an expiation for an oath (Kaffarat Yameen), while others did not require more than repentance.
The Second Type of prohibited vows is the Shirki vow (vow of polytheism). This is a nullifier of Islam, and it is the one for which the author established this chapter.

He said: (Chapter: Vowing to Other Than Allah is a Form of Shirk): Such as vowing to those they call "awliya" (saints) or others. He has thus directed an act of worship to other than Allah, the Exalted.

(2): The author, may Allah have mercy on him, said: (And in the Saheeh): Meaning Saheeh Al-Bukhari.
(From 'Aishah, may Allah be pleased with her): She is the Mother of the Believers, As-Siddiqah (the truthful), the daughter of As-Siddiq (Abu Bakr). The scholars are unanimously agreed that she is the best of the wives of the Prophet, peace and blessings be upon him, who he passed away while being married to. This is without disagreement, as Az-Zarkashi mentioned. 'Aishah is the best of the women whom the Messenger of Allah, peace and blessings be upon him, passed away while being married to.

As for the wives of the Prophet, peace and blessings be upon him, in an unrestricted sense, the scholars, may Allah have mercy on them, have differed regarding the superiority between 'Aishah and Khadijah. Some of them gave preference to 'Aishah, some gave preference to Khadijah, and some refrained from making a preference, as Al-Hafidh Ibn Kathir, may Allah have mercy on him, did when he mentioned the virtues of Khadijah, may Allah be pleased with her, and the virtues of 'Aishah, may Allah be pleased with her. He said: "And refraining (from making a preference) is safer, so I say: Allah knows best." Similarly, Imam Adh-Dhahabi, may Allah have mercy on him, when he mentioned some of the virtues of

Khadijah and some of the virtues of 'Aishah, said: "And I refrain from making a preference between them." So he did not show a preference for one over the other, may Allah be pleased with them all.

Some scholars, like Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, went into detail regarding the preference. He said: "Khadijah is superior from the perspective of the beginning of Islam. She had precedence, support, backing, and assistance in the beginning of Islam. She was the one who comforted the Prophet, peace and blessings be upon him, supported him with herself and her wealth, and she was the first woman to believe in him – Khadijah, may Allah be pleased with her. So Khadijah is superior from the perspective of the beginning of Islam." He said: "And 'Aishah is superior from the perspective of the end of Islam," meaning the final period of Prophethood, as she had precedence in spreading and conveying Islam from the Messenger of Allah, peace and blessings be upon him, to the extent that it is said that she narrated one-third of the Islamic knowledge.

She reported that the Messenger of Allah, peace and blessings be upon him, said: "Whoever vows to obey Allah, let him obey Him. And whoever vows to disobey Allah, let him not disobey Him." This is a foundational rule regarding vows, as we have discussed. So whoever makes a vow to perform an act of obedience must fulfill that vow. As for whoever vows to disobey Allah, then he must not disobey Him, meaning a vow involving disobedience to Allah should not be fulfilled. But we mentioned, is an expiation required or not? This is if it was from the forbidden matters. As for if it was from shirki matters (polytheistic), then he is only required to renew his Islam. It is reported from the Messenger of Allah, peace and blessings be upon him, that he said: "Whoever swears an oath and says in his oath, 'By Al-Lat and Al-Uzza,' then let him say, 'La ilaha illa Allah (There is no deity worthy of worship except Allah).'" Listen, if someone swears... meaning, he must repent from that sin, whether it was major shirk or minor shirk. Nothing is required of him except repentance. Repentance. Shaykh al-Islam said: "For there is no sanctity for shirk." So there is no expiation for a shirki vow - we seek refuge in Allah - rather, he must repent.

Then the author, may Allah have mercy on him, said:

It contains issues:

The First: The obligation of fulfilling the vow.
The Second: If it is established that it is an act of worship for Allah, then

directing it to other than Allah is shirk. (1)
The Third: That a vow to commit a sin is not permissible to fulfill.

(1): This has been previously mentioned. And he mentioned in the issues: "If it is established that it is an act of worship for Allah, the Exalted, then directing it to other than Him is shirk." And so it is for all other types of acts of worship which the author will mention chapter by chapter. He initially mentioned this act of worship in a summarized manner, and now, may Allah have mercy on him, he will detail it, or detail the most well-known of them...

Chapter: Seeking Refuge in Other Than Allah is a Form of Shirk (1)

The evidence is the statement of Allah, the Exalted: {And there were men from mankind who sought refuge with men from the jinn, so they [only] increased them in burden.} [Al-Jinn:6] (2)

From Khawlah bint Hakeem, may Allah be pleased with her, who said: I heard the Messenger of Allah, peace and blessings be upon him, say: "Whoever alights at a stopping place and then says: 'I seek refuge in the perfect words of Allah from the evil of what He has created (A'oothu bi kalimaat-illaahit-taammaati min sharri maa khalaq),' nothing will harm him until he moves on from that stopping place." Reported by Muslim. (3)

(1): Seeking Refuge in Other Than Allah is a Form of Shirk.
Seeking Refuge (Al-Isti'aadhah): Means seeking protection and resorting.

So if someone seeks protection with other than Allah regarding something that none except Allah has power over, or seeks protection from an absent being, then this is shirk - we seek refuge in Allah.

(2): The polytheists of the Arabs, in their former ignorance, when they alighted in a valley or a place in the wilderness during their travels, they would seek refuge with the master of that valley, meaning from the jinn... {And there were men from mankind who sought refuge with men from the jinn, so they [only] increased them in burden.} Some scholars said: "So they increased them in burden" means they increased them in fear.

Therefore, showing fear to the likes of disbelieving jinn, or showing fear to enemies of all kinds, especially those who are spies against the Muslims like intelligence agencies and secret police who work day and

night serving the Taghut (false deities/tyrants), showing fear and weakness to the likes of these only increases their tyranny over the one who shows them that. This is a matter experienced by many who have gone through those experiences with the enemies of Allah, the Almighty. If he shows them firmness, strength, and clear disavowal, they become soft towards him and submit. But if he responds to them, gives in, follows the steps of Satan, and shows them fear, weakness, or cowardice, then they tyrannize him more and more...

And showing humility to enemies never brings anything but humiliation,
For the gloating of enemies is an affliction.

As in the lines attributed to Imam Ash-Shafi'i, may Allah have mercy on him.

So those polytheists, from their practice was that they would seek refuge with other than Allah. When they alighted in a valley, they would seek refuge with the master of that valley from the jinn against the jinn in general.
{So they increased them in burden}: As we said, some said: They increased them in fear.
And some commentators said: "So they increased them in sin," meaning sin upon sin, disbelief upon disbelief. And you know that the view of the majority of scholars is that they see disbelief has levels... {Indeed, the intercalation (of months) is an increase in disbelief.} As for the Hanafis, they held the view that there is no sin greater than disbelief, and this is a clear mistake.

This verse from Surah Al-Jinn was revealed to the Messenger of Allah, peace and blessings be upon him, on the Night of the Jinn, when he met a group of jinn who believed in him, submitted, and accepted his law, peace and blessings be upon him.

Some scholars, like Al-Hafidh Ibn Hajar, may Allah have mercy on him, mentioned the names of those jinn who met the Messenger of Allah, peace and blessings be upon him, on the Night of the Jinn, and included them among the Companions in his book named Al-Isabah fi Tamyeez as-Sahabah. He listed many individuals, among them: Khadir, Shasir, Hasir, Al-Adrus, Al-Arqam, Sulait, and other names that he mentioned of the jinn who believed in the Messenger of Allah, peace and blessings be upon him, and listened to him that night.

Some scholars even went to the extent of narrating from some of them, as At-Tabarani and Ibn 'Adi and others did. Indeed, the misguided, doomed Sufi shaykh, Ahmad Al-Ghumari, authored a book and named it Musnad Al-Jinn (The Musnad of the Jinn). The origin of all that is this night which the Messenger of Allah, peace and blessings be upon him, spent with those who believed in him from among the jinn.

(3): The author, may Allah have mercy on him, said: And from Khawlah bint Hakeem, may Allah be pleased with her, who said: I heard the Messenger of Allah, peace and blessings be upon him, say: "Whoever alights at a stopping place": Whether that place is a house, a valley, or other than that.
"And then says: 'I seek refuge in the perfect words of Allah from the evil of what He has created.'" The author, may Allah have mercy on him, used this hadith, which was reported by Imam Muslim, as evidence. This is from his abundant understanding, knowledge, and jurisprudence, may Allah have mercy on him. He used this hadith as evidence in the chapter "Seeking Refuge in Other Than Allah is a Form of Shirk."

In this are issues:

First Issue: That the words of Allah are not created. This is evidence that the speech of Allah is not created.

Second Issue: That seeking refuge with a created being is shirk.

Therefore, this evidence is from the evidences of Ahlus-Sunnah regarding the fact that the Qur'an is the speech of Allah and is not created, and also from the evidences that whoever seeks refuge with a created being has disbelieved.

Imam Ahmad, may Allah have mercy on him, used this hadith as evidence in his debate with the Jahmiyyah and their like.

He said: "And then says: 'I seek refuge in the perfect words of Allah from the evil of what He has created': Meaning from the evil of whoever/whatever has evil as his/its inherent nature or creation, or in which evil is found, like a scorpion, a venomous snake, wind, hurricane, lightning, an enemy, a predatory animal, or other than that.
The word "ma" (what) here does not imply seeking refuge from the evil

of every created thing, because there are created beings in which there is no evil, like the angels and the prophets, peace be upon them.

He said: "Nothing will harm him until he moves on from that stopping place." Imam Al-Qurtubi, may Allah have mercy on him, mentioned in his commentary on this hadith, which is established and authentic from the Messenger of Allah, peace and blessings be upon him, saying: "I have tried this, and nothing ever harmed me." And on one day, I was stung (by a scorpion). I looked into my situation, and I found that I had forgotten this supplication on that day.
Others from the scholars have said similar things; for example, when his house burned down, he checked his situation and found that he had forgotten this supplication on that day.

The author, may Allah have mercy on him, said:

It contains issues:

The First: The explanation of the verse from Surah Al-Jinn.
The Second: That it (seeking refuge with other than Allah) is from shirk.
The Third: Using the hadith as evidence for that; because the scholars use it as evidence that the words of Allah are not created. They said: Because seeking refuge with a created being is shirk.
The Fourth: The virtue of this supplication despite its brevity.
The Fifth: That if something results in a worldly benefit, such as warding off evil or bringing benefit, this does not indicate that it is not from shirk. (1)

He mentioned these issues which we discussed during the lesson, and said regarding them:

(1) (The Fifth: That if something results in a worldly benefit, such as warding off evil or bringing benefit, this does not indicate that it is not from shirk): Similarly, it does not indicate that it is not from the forbidden matters. The end does not justify the means in the religion of Allah, the Exalted. If something is a cause for achieving some worldly matters or others, that does not legitimize doing it except after considering: Is it from the permissible means, or from the legislated means, or from the forbidden means, or from the shirki means?
It is necessary to examine the means, just as it is essential to examine the objectives.
This is a principle that many people of this era have neglected, so they have gone astray, regressed, and fallen - we seek refuge in Allah from their path.

And Allah, the Glorified and Exalted, knows best. And may the prayers and peace of Allah be upon our Prophet Muhammad, and upon his family and all his companions. And may Allah reward you with good.

Audience Questions

Question: Someone says: If a man speaks to a woman (perhaps his sister) and she cries because of his harsh words, is it permissible for him to vow to fast because he made his sister cry?
Answer: Yes, it is permissible for him, as we said, and this is from the absolute vow. So it is permissible for him to vow to do such-and-such acts of obedience.

Is there another question?
And, Allah willing, next Saturday is the exam day, so prepare for the first ten chapters that have been covered...

Many questions revolve around the principle: "Whoever intends disbelief regarding wealth" – does he immediately become a disbeliever?
We will postpone this principle until its appropriate time, we will address it, Allah willing...

Question: Sheikh, is the supplication "I seek refuge in the perfect words of Allah from the evil of what He has created" general? For example, against a descending missile? Or a bullet? Or a definite harm? The hadith says "nothing will harm him" – is it general? Everything? Every single thing?
Sheikh: Yes, it will not harm him, it will not harm him. Everything...
Similarly, the supplication: "In the name of Allah, with whose name nothing on earth or in the heaven can cause harm, and He is the All-Hearing, the All-Knowing."

Question: Someone says: What is the ruling on one who seeks refuge with Allah from a created being? Like saying: "I seek refuge with Allah from you," or "I seek refuge with Allah from them"?
Answer: There is nothing wrong with this. He seeks refuge with Allah from the evil of every evil possessor, and this has come in the Book and the Sunnah.

A question from a brother...
Sheikh: Fulfilling the vow is the act of worship.

For example, the time for prayer enters. The entry of the prayer time makes the prayer obligatory. We do not say that the entry of the time is the act of worship, but rather, performing the prayer is the act of worship.

Lesson Thirteen

Chapter: It is Shirk to Seek Relief from Other Than Allah or to Supplicate to Other Than Him. (1)

And the statement of Allah the Most High: "And do not invoke besides Allah that which neither benefits you nor harms you, for if you did, then indeed you would be of the wrongdoers. And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful." (Yunus: 106-107)

In the name of Allah, the Most Gracious, the Most Merciful. All praise is to Allah and it suffices, and prayers and peace be upon the Chosen Prophet, and upon his family, his companions, and those who follow his way. To proceed:

We continue with you what is mentioned in the Book of Tawheed, where the author, may Allah have mercy on him, said: Chapter: It is Shirk to Seek Relief from Other Than Allah or to Supplicate to Other Than Him.

Introduction: You will find in some copies the completion of some verses, while others only mention the verse. That is, they mention part of the verse and then say: "The verse." This is due to the copyists. As for the chapter, it contained many evidences from the Book of Allah the Almighty, and this is a Salafi, Athari method in clarifying and explaining issues. You will find him - may Allah have mercy on him - not exceeding the verse and the hadith except with very little in mentioning some meanings or directions.

(1): He says: (Chapter: It is Shirk to Seek Relief from Other Than Allah or to Supplicate to Other Than Him): So Shirk has many forms, and among them is seeking relief from other than Allah or supplicating to other than Allah.

There is a relationship of general and specific between Al-Istighathah (seeking relief/help) and Ad-Du'a (supplication). Al-Istighathah is a specific type of Ad-Du'a. Ad-Du'a is more general

than Al-Istighathah. Ad-Du'a can be from one in distress and others, whereas Al-Istighathah is only from one in distress.

Al-Istighathah: is seeking relief/help (Al-Ghawth), as stated by Shaykh al-Islam Ibn Taymiyyah - may Allah have mercy on him.
Like Al-Istinsar: seeking victory.
And Al-Isti'adha: seeking refuge.

So, whether Al-Istighathah is directed to other than Allah the Most High, or Ad-Du'a is directed to other than Allah the Most High, this is disbelief (Kufr) that takes one out of the religion.

The evidences for this are many, among them what he - may Allah have mercy on him - mentioned, and among them what he mentioned in other places in this book and in his other epistles - may Allah have mercy on him - such as the statement of Allah the Exalted: "So do not invoke with Allah another deity and [thus] be among the punished." (Ash-Shu'ara: 213) And this is eternal punishment. If worship is directed, and if supplication - which is one of the components of worship - is directed to other than Allah the Almighty, then its doer is among the punished.

And: "And [He revealed] that the mosques are for Allah, so do not invoke with Allah anyone." (Al-Jinn: 18)

Allah the Most High says: "And your Lord says, 'Call upon Me; I will respond to you. Indeed, those who disdain My worship will enter Hell [rendered] contemptible.'" (Ghafir: 60) He did not say "disdain My supplication," but rather He said: "disdain My worship." This indicates that supplication is worship.

Similarly, the Messenger of Allah named it as such, as found in the Sunan collections, he said: "Supplication is worship."

It has been established for us that directing worship to other than Allah the Almighty is major Shirk that takes one out of the religion.

And this act of worship, which is supplication, is among the most noble acts of worship and the greatest means of drawing near. The Prophet said, as reported by Ahmad: "Whoever does not supplicate to Allah, He becomes angry with him." So, merely a person abandoning this act of worship is a reason for Allah's displeasure with him. So what about if he directs it to other than Allah the Almighty?! This, without a doubt, is even more deserving (of anger and punishment).

(2): He - may Allah have mercy on him - provided evidence with proofs, among them: "And do not invoke besides Allah that which neither benefits you nor harms you, for if you did, then indeed you would be of the wrongdoers." And Dhulm (wrongdoing) here is the greatest wrongdoing, which is Shirk, "Indeed, association [with Him] is great wrongdoing." (Luqman: 13) This verse is among the evidences that the Dhulm mentioned in, for example, the statement of Allah the Most High: "And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers." (Al-Ma'idah: 45) and the Dhulm mentioned in, for example, the statement of Allah the Most High: "O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah does not guide the wrongdoing people." (Al-Ma'idah: 51) indicates that the Dhulm mentioned in all these verses is from the major Dhulm that takes one out of the religion.

And His statement: "And seek provision from Allah and worship Him and be grateful to Him. To Him you will be returned." (Al-'Ankabut: 17)

And His statement: "And who is more astray than he who invokes besides Allah those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware. And when the people are gathered [that Day], they [who were invoked] will be enemies to them, and they will be deniers of their worship." (Al-Ahqaf: 5-6)

And His statement: "Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember." (An-Naml: 62)

And At-Tabarani reported in his chain: That there was a hypocrite during the time of the Prophet who used to harm the believers. So some of them said: "Let us go and seek relief (nastaghith) from the Messenger of Allah against this hypocrite." So the Prophet said: "Indeed, relief is not to be sought from me (la yustaghathu bi). Rather, relief is to be sought only from Allah the Almighty." (3)

Similarly, regarding the issue of supplicating to other than Allah the Almighty: whoever supplicates to other than Allah is a wrongdoer and a polytheist, a wrongdoer to himself through this Shirk, as stated by the Imam of the Mufassireen, At-Tabari - may Allah have mercy on him - regarding "then indeed you would be of the wrongdoers" meaning: from among the polytheists.

(1) And he provided evidence with the statement of Allah the Most High: "And who is more astray than he who invokes besides Allah those who will not respond to him until the Day of Resurrection..." So no one is more astray than one in this state. The most extreme misguidance is for a person to direct supplication to other than Allah the Almighty. And along with it being Shirk that takes one out of the religion, it also does not benefit its doer in this world if he does it; and this is the secret behind it being the most extreme misguidance. It contains no worldly benefit, and it is the reason for its doer's eternal abode in the Fire on the Day of Resurrection.

(2): Similarly, he provided evidence with His statement: "Is He [not best] who responds to the desperate one when he calls upon Him..." So Allah the Most High is the One who responds to the desperate. When a man came to Imam Malik bin Dinar - may Allah have mercy on him - and said: "O Imam, supplicate to Allah for me, for I am desperate." He said: "Rather, you supplicate to Allah yourself, for Allah says: 'Is He [not best] who responds to the desperate one when he calls upon Him...'" until the end of the verse where Allah the Most High says: "Is there a deity with Allah..." In this is a great indication that directing worship to other than Allah is deifying other than Allah the Almighty.

(3) Then he provided evidence with what Imam At-Tabarani reported - may Allah have mercy on him - that there was a hypocrite during the time of the Messenger of Allah who used to harm the believers. So some of them said: "Let us go and seek relief from the Messenger of Allah." So the Prophet forbade them from this wording and said: "Indeed, relief is not to be sought from me (la yustaghathu bi), and indeed, relief is only to be sought from Allah the Almighty."

The Prophet disliked this wording, even though this action (seeking help from a living person for something they are capable of) is legislated. Because we mentioned that Al-Istighathah is seeking relief. So if a person is drowning and there is a man next to him, and he seeks relief from him, it is not said that this is Shirk. But merely because they used the word Al-Istighathah, the Prophet disliked that wording, lest it lead to seeking relief from other than Allah for what none except Allah has power over, or seeking relief from the dead and the absent... "Indeed, relief is not to be sought from me, and indeed, relief is only to be sought from Allah the Almighty." ... This hadith has some discussion (regarding its chain) as mentioned by the scholars of hadith - may Allah have mercy on them - regarding Ibn Lahi'ah who became confused in his later life.

And here is an issue: Is it permissible to seek relief (yustaghath) by an attribute of Allah the Almighty?

It has been established for us during this lesson that it is not permissible to seek relief from other than Allah the Almighty, and that seeking relief from other than Allah the Almighty is major Shirk that takes one out of the religion, as the Shaykh - may Allah have mercy on him - evidenced. But is seeking relief by an attribute of Allah the Almighty permissible or not? And if it is not permissible, is it from Shirk?

We say: It is not permissible to seek relief by an attribute of Allah, meaning to say: ("O Mercy of Allah," "O Might of Allah," etc.). As for what came in numerous hadiths, such as what At-Tirmidhi reported - may Allah have mercy on him - that the Prophet said: "O Ever-Living, O Self-Sustaining, by Your Mercy I seek relief (astaghith)" - then what is its meaning? Its meaning is that he is seeking means of approach (yatwassal) through the mercy of Allah the Almighty. That is, it is as if he is saying: "O Ever-Living, O Self-Sustaining, relieve me by Your mercy." This is from the category of legislated Tawassul (seeking means of approach), as previously mentioned in the discussion of Tawassul. Some of it is legislated and some is prohibited. And Tawassul by the names and attributes of Allah the Most High is from the types of legislated Tawassul.

Similarly, what is in the two Sahihs in the hadith of Al-Istikharah: "O Allah, I seek Your guidance through Your knowledge, and I seek ability through Your power." Also, what is in Muslim: "O Allah, I seek refuge in Your pleasure from Your displeasure." Also, what is authentically reported from him: "I seek refuge in the perfect words of Allah from the evil of what He has created." All of this is on the basis of Tawassul through the attributes of Allah the Almighty.

None is to be supplicated to or sought relief from except Allah the Almighty.

But is seeking relief by an attribute of Allah the Almighty considered Shirk?
It is not said to be Shirk, as some people of knowledge explicitly stated that seeking relief by an attribute of Allah is Shirk, as mentioned by Shaykh al-Islam Ibn Taymiyyah - may Allah have mercy on him. However, his opinion is weak (marjuh). It necessitates or can lead to Shirk, but it is not in itself Shirk. It leads to disbelief, meaning it would necessitate that one says: ("O Mercy of Allah," for example) implying that the Mercy of Allah hears and answers, and this is disbelief. However,

the necessary consequence of a principle is not necessarily applied unless the person himself holds that belief.

Therefore, the verified position regarding the issue of supplicating to or seeking relief by an attribute of Allah the Almighty is: that it is not permissible, but it is not from Shirk, as some people of knowledge have inclined to.

Then the author - may Allah have mercy on him - said:

It contains issues:

The First: That the conjunction of "Supplication" with "Seeking Relief" is the conjunction of the general with the specific. (1)
The Second: Explanation of His statement: "And do not invoke besides Allah that which neither benefits you nor harms you."
The Third: That this is the major Shirk. (1)
The Fourth: That even the most righteous of people, if he were to do it to please someone else, would become among the wrongdoers. (3)
The Fifth: Explanation of the verse that follows it.
The Sixth: That it does not benefit in this world, along with it being disbelief.
The Seventh: Explanation of the third verse.
The Eighth: That seeking provision should only be from Allah, just as Paradise should only be sought from Him.
The Ninth: Explanation of the fourth verse.
The Tenth: That no one is more astray than one who supplicates to other than Allah.
The Eleventh: That he (the one supplicated to) is unaware of the supplication of the supplicant, he does not know about it. (4)
The Twelfth: That this supplication is a reason for the one supplicated to to hate the supplicant and be an enemy to him. (5)
The Thirteenth: Naming that supplication as worship of the one supplicated to.
The Fourteenth: The disbelief of the one supplicated to by that worship. (1)
The Fifteenth: That this is the reason for him being the most astray of people.
The Sixteenth: Explanation of the fifth verse.
The Seventeenth: The amazing matter, which is: the admission of the idolaters that none responds to the desperate except Allah, and because of this they call upon Him in severe times, making the religion sincerely for Him. (7)

The Eighteenth: The protection of the Chosen One (the Prophet) for the sanctuary of Tawheed, and his etiquette with Allah.

Yes.

(1) He mentioned in the issues: (That the conjunction of "Supplication" with "Seeking Relief" is the conjunction of the general with the specific): As we mentioned, so under "Supplication" falls Al-Istighathah, Al-Isti'anah (seeking help), Al-Isti'adha (seeking refuge), and others.

(2): He said: (That this is the major Shirk): Meaning, directing supplication to other than Allah the Almighty is from major Shirk, not from the category of minor Shirk.

(3): (That even the most righteous of people, if he were to do it to please someone else, would become among the wrongdoers): Because the address in the verse is directed to the Prophet, and it is for his nation after him. And some of the people of Tafsir mentioned: Even though the address is to the Prophet, the intended are his nation, because the Prophet is protected from that.

(4): Also, he mentioned from the issues, he said: (That he is unaware of the supplication of the supplicant, he does not know about it): Meaning the one supplicated to. And Mujahid mentioned that this verse is concerning Jesus, Ezra, and the Angels.

(5): He said: (That this supplication is a reason for the one supplicated to to hate the supplicant and be an enemy to him): Meaning on the Day of Resurrection.

(6): Also he said: (The disbelief of the one supplicated to by that worship): Meaning that he rejects that if the one supplicated to is from the Muslims, the monotheists, like Jesus, Ezra, the Angels, Ali, Al-Hasan, Al-Husain, Fatimah, for they disassociate themselves from the Shirk of the polytheists who seek relief from them and they disbelieve in that. As for if the one supplicated to is from the polytheists, or from those who lead to that, like At-Tijani, Ibn 'Arabi, Ibn Al-Farid and others, then these do not disbelieve by that worship (i.e., they accept it or promote it).

(7): He said: (The amazing matter, which is: the admission of the idolaters that none responds to the desperate except Allah): Therefore, Allah the Most High reminded them with this matter.

He said: (And because of this they call upon Him in severe times, making the religion sincerely for Him): And this is one of the aspects in which Shaykh Muhammad bin Abdul-Wahhab - may Allah have mercy on him - gave preponderance to the view that the Shirk of the polytheists today is more severe than the Shirk of the polytheists to whom the Messenger was sent or among whom he lived. For those (earlier ones) associated partners with Allah in times of ease and singled Him out in times of distress, while these (today) associate partners with Allah in times of ease and distress equally.

Chapter on the Statement of Allah the Most High: "Do they associate with Him those who do not create anything while they are themselves created? And they cannot [give] them help, nor can they help themselves." (Al-A'raf: 191-192) (1)

And His statement: "And those whom you invoke besides Him do not possess [as much as] the membrane of a date seed. If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection they will deny your association. And none can inform you like [one] Acquainted [with all matters]." (Fatir: 13-14) (2)

And in the Sahih from Anas, who said: The cheek of the Prophet was wounded on the day of Uhud, and his incisor was broken. So he said: "How can a people succeed who have wounded their Prophet?!" So was revealed: "Not for you is the decision..." (3)

And in it from Ibn 'Umar, may Allah be pleased with them both, that he heard the Messenger of Allah saying when he raised his head from bowing in the last rak'ah of Fajr, after saying "Allah hears whoever praises Him, Our Lord, to You is praise" - "O Allah, curse so-and-so and so-and-so." So Allah revealed: "Not for you is the decision..." the verse. (4)

(1): The author - may Allah have mercy on him - said: Chapter on the Statement of Allah the Most High: and he provided evidence with the verse... And in this, he is following the example of some Imams of Hadith in their chapter headings and their introductory titles. For sometimes they title with clear, evident titles, and sometimes they say "(Chapter)" and mention the narrations and mention the verses related to that. This is pure success from Allah the Almighty, to give the chapter a title, or to make it a follow-up to the previous chapter, because it is part of the matter that preceded or has a connection from some aspects to the preceding chapter.

So when he - may Allah have mercy on him - spoke about the fact that directing supplication or seeking relief to other than Allah the Almighty is from Shirk, he mentioned in this chapter that those whom they supplicate besides Allah the Almighty do not hear and do not respond. So as we mentioned, along with it being Shirk, it also does not benefit its doer in this world.

He said: Chapter on the Statement of Allah the Most High: "Do they associate with Him those who do not create anything while they are themselves created? And they cannot [give] them help, nor can they help themselves." These whom they supplicate to besides Allah the Almighty cannot create, they cannot provide provision, they cannot grant victory to others. They are dead. If during their lives they did not possess benefit or harm for themselves...

'Ali - may Allah be pleased with him - was killed by the Khawarij at the hands of Abdur-Rahman bin Muljam, and he - may Allah be pleased with him - could not repel the killing from himself. Al-Husain - may Allah be pleased with him - was killed in Karbala and his head was severed - may Allah be pleased with him. He could not repel the killing from himself; so how could he repel it for others? This was during his lifetime, so what about after his death - may Allah be pleased with him?!

So the supplication of those polytheists from the Rafidah (Shi'a) to these Companions - may Allah's pleasure be upon them - contradicts both the transmitted evidence and rational evidence. The transmitted evidence is what has been mentioned and what preceded, and the rational evidence is that those (Companions) cannot benefit nor harm.

Therefore, supplication should only be to Allah the Almighty, the Giver of life and death, the Provider, the Granter of victory, glorified and exalted is He. Therefore, the Prophet said: "O Allah, You are my supporter and You are my helper. By You I move, by You I attack, and by You I fight." (Sahih Abi Dawud) So Allah the Almighty is the Granter of victory, there is no granter of victory besides Him, the Almighty.

(2): He said: And His statement: "And those whom you invoke besides Him do not possess [as much as] the membrane of a date seed..." The Qitmir, as mentioned by the people of Tafsir, is that thin skin covering the date seed. So they, to begin with, do not possess anything.

Then Allah the Most High said: "If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you." So, along with them not possessing anything, they also do not hear the

supplication of those who supplicate to them, and even if they heard, they would not respond to those supplicants. And in addition to that: "And on the Day of Resurrection they will deny your association." So in this is evidence that those monotheists from the Prophets and the righteous who are worshipped after their deaths, they deny that. And in it also is the clear, evident, apparent text that directing worship to other than Allah is Shirk: "And on the Day of Resurrection they will deny your association" - so Allah the Most High named the supplication to the dead, the supplication to the absent, as Shirk. "And none can inform you like [one] Acquainted."

(3): He said: (And in the Sahih): Meaning, suspended (mu'allaqan). So Imam Al-Bukhari - may Allah have mercy on him - narrated this hadith in a suspended form, whereas Imam Muslim - may Allah have mercy on him - narrated it connected (mawsoolan).

From Anas bin Malik, may Allah be pleased with him, who said: The cheek of the Prophet was wounded on the day of Uhud: The Prophet experienced from tribulation what was distributed among other Prophets - peace be upon them. On the day of Uhud, his noble face was wounded...

And his incisor was broken: With a fat-ha on the ra (رباعيته), and it is the tooth next to the front teeth. A person has four incisors.

When that happened to him from those polytheists, he said: "How can a people succeed who have wounded their Prophet?!" It was as if the Prophet considered their action immense and that they would not be guided to repentance.

So Allah the Most High revealed: "Not for you is the decision..." (Aal 'Imran: 128) So if the best of all creation does not have any share in the decision (Al-Amr) while he is alive, then how could he have any share in the decision after his death and his passing to the Highest Companion?! Rather, how could anyone else from the righteous have it?! Rather, how could the wicked and the polytheists have it?! Absolutely not, they do not possess any share of the command.

(4): He said: (And in it): Meaning in Sahih Al-Bukhari.

From Ibn 'Umar, may Allah be pleased with them both: that he heard the Messenger of Allah saying when he raised his head from bowing in the last rak'ah of Fajr:

And in this is the legislation of Qunut An-Nawazil (special supplication during prayer during calamities). If a calamity befalls the Muslims, if an

enemy attacks a land of the Muslims, or assaults them; then it is legislated to perform Qunut An-Nawazil in supplication against the disbelievers and supplication for the Muslims for victory and empowerment.

He said: (After saying: 'Allah hears whoever praises Him, Our Lord, to You is praise'): And in that is evidence that the supplication or the Qunut is after the bowing, not before it. And also in it is that the Imam says the Tasmi' (سمع الله لمن حمده) and the Tahmid (ربنا ولك الحمد), meaning he combines between them. And this is the madhhab of Ash-Shafi'i and Ahmad - may Allah have mercy on them.

He said: The Prophet would supplicate against those people, saying: "O Allah, curse so-and-so and so-and-so": naming them by their names. So Allah revealed: "Not for you is the decision..."
And in a narration: "He supplicated against Safwan bin Umayyah, Suhail bin 'Amr, and Al-Harith bin Hisham, so was revealed: 'Not for you is the decision...'" (1)

And in it from Abu Hurairah, may Allah be pleased with him, who said: The Messenger of Allah stood up when was revealed to him: 'And warn your closest kindred,' (Ash-Shu'ara: 214) so he ascended As-Safa and said: 'O assembly of Quraysh!' - or a word similar to it - 'Ransom yourselves [from punishment], I cannot avail you anything against Allah. O 'Abbas bin 'Abdul-Muttalib, I cannot avail you anything against Allah. O Safiyyah, aunt of the Messenger of Allah, I cannot avail you anything against Allah. And O Fatimah, daughter of Muhammad, ask me from my wealth whatever you wish, I cannot avail you anything against Allah.'" (2)

(1): He said: And in a narration: "He supplicated against Safwan bin Umayyah, Suhail bin 'Amr, and Al-Harith bin Hisham, so was revealed: 'Not for you is the decision...'": Because Allah the Almighty turned to these individuals in forgiveness due to their repentance and their subsequent good standing in Islam.

From these narrations, it might be understood that this verse was revealed for more than one reason. However, the correct view is that it was revealed after Uhud, after all that had happened: the wounding of the Prophet, and his Qunut against those people, then this verse was revealed.

(2): He said: (And in it from Abu Hurairah, may Allah be pleased with him, who said: The Messenger of Allah stood up among us when Allah revealed to him: 'And warn your closest kindred.' He stood and ascended As-Safa and said what Abu Hurairah - may Allah be pleased with him - mentioned from him): In this is the lesson that the greatest righteousness,

the greatest upholding of ties, and the greatest thing a person can offer his relatives - be they the sons of his father, his clan, or his tribe - is to call them to Tawheed, through which salvation from the eternal punishment of Allah on the Day of Resurrection is achieved, and through which eternity in the abode of bliss is attained. This is the greatest righteousness and the greatest upholding of ties. It is not for a person to grant his relatives whatever they wish of this world and not refuse any of their requests in that regard, while being neglectful of teaching them, commanding them, forbidding them, guiding them, and directing them in matters pertaining to their religion. That is not righteousness nor upholding of ties.

He said: ("O assembly of Quraysh! Ransom yourselves") meaning, through Tawheed, so that you may save yourselves from the punishment of Allah the Almighty.

("I cannot avail you anything against Allah"): This is the evidence relevant to this chapter: that the Prophet cannot avail the closest people to him, his own kin, nor can he avail his uncle Al-'Abbas, nor his aunt Safiyyah - may Allah be pleased with her, nor his daughter Fatimah - may Allah be pleased with her. He cannot avail them anything...

If the master of all creation cannot avail the mistress of the women of the worlds anything, then what about others besides him - peace and blessings be upon him and his family?!

He said:

It contains issues:

The First: Explanation of the two verses.
The Second: The story of Uhud.
The Third: The Qunut of the Master of the Messengers, and behind him the masters of the allies [of Allah] saying 'Ameen' in the prayer.
The Fourth: That those supplicated against were disbelievers.
The Fifth: That they did things which most disbelievers did not do, among them: wounding their Prophet, and their eagerness to kill him. And among them: mutilating the dead, even though they were their cousins. (1)
The Sixth: Allah revealed to him regarding that: "Not for you is the decision."
The Seventh: His statement: "Or [until] He forgives them" (Aal 'Imran: 128) so He forgave them and they believed.
The Eighth: Qunut during calamities.

The Ninth: Naming those supplicated against in the prayer by their names and their fathers' names.
The Tenth: Cursing specific individuals in the Qunut.
The Eleventh: His story when was revealed to him: "And warn your closest kindred."
The Twelfth: His earnestness - peace be upon him - in this matter, to the extent that he did something for which he was accused of madness, and likewise if a Muslim were to do it now. (2)
The Thirteenth: His statement to the distant and the close: "I cannot avail you anything against Allah," until he said: "O Fatimah, daughter of Muhammad! I cannot avail you anything against Allah." So if he, the Master of the Messengers, explicitly stated that he cannot avail anything for the mistress of the women of the worlds, and a person believes that he only speaks the truth, then he looks at what has occurred in the hearts of specific people today, the reality of Tawheed and the strangeness of the religion becomes clear to him.

(1): He said: (The Fifth: That they did things which most disbelievers did not do): For disbelief has levels. These people committed heinous acts, among them: wounding their Prophet - peace and blessings be upon him and his family, their eagerness to kill him, and among them: mutilating the dead, even though they were their cousins, as they did to Hamzah - may Allah be pleased with him and grant him pleasure, the master of martyrs. They mutilated his nose, cut off his ears, slit open his stomach, and took out his liver - may Allah be pleased with him.

(2): He also mentioned from the issues: (His earnestness - peace and blessings be upon him - in this matter): Meaning, in calling to Tawheed and purifying it from impurities. And he said: (to the extent that he did something for which he was accused of madness, and likewise if a Muslim were to do it now): Meaning, due to his extreme earnestness - peace and blessings be upon him - in protecting the sanctity of Tawheed, and ensuring that Muslims attach their hearts to Allah the Most High alone, and not to anyone else.

His ascending As-Safa, and calling out to his people: "I cannot avail you anything against Allah! O so-and-so, O so-and-so..." calling them by their names... If some callers (du'ah) were to do that today, they would be accused of madness or the like.

So the author - may Allah have mercy on him - clarified that this was from the ultimate earnestness and striving of the Prophet in conveying what he was commanded with.

And Allah the Most High knows best, and may Allah send prayers and peace upon our Prophet Muhammad and upon his family and all his companions.

Audience Questions

Question: He says: What is the ruling on reciting aloud in the obligatory and supererogatory prayers?

Answer: You know that there are prayers with audible recitation and prayers with silent recitation. Fajr, Maghrib, and 'Isha' are with audible recitation. If a person prays alone, it is recommended for him to recite aloud, but if he leaves the audible recitation, there is no sin upon him. As for Zuhr and 'Asr, they are with silent recitation. If one recites aloud in them, fundamentally there is no sin, but if he persists in doing so, his action becomes an innovation.

And here is a riddle related to silent and audible recitation: A silent prayer between four audible prayers...?
Brothers, the 'Asr prayer on Friday.
Shaykh: The 'Asr prayer on Friday... Well done.

Question: He says: What is your opinion regarding perfumes mixed with alcohol, knowing that this perfume is used by the common people, the special ones, and especially the very special ones?

Answer: This does not change the ruling, whether it is used by the common people, the special ones, or the very special ones. The scholars of this era have differed regarding this issue, due to the difference among earlier scholars regarding the ruling on Khamr (intoxicants) or the impurity of Khamr - is it a physical impurity or a moral impurity? As a result of this difference, they differed regarding the ruling on these perfumes. Those who said that the impurity of Khamr is a physical impurity, ruled that these perfumes are forbidden because they are from impurity. Those who said it is from the category of moral impurity, permitted these perfumes; and this is the correct opinion, by the permission of Allah the Exalted. For the statement of Allah the Most High: "Indeed, intoxicants, gambling, [sacrificing on] stone altars, and divining arrows are but defilement from the work of Satan." (Al-Ma'idah: 90) The intended meaning here is moral impurity, not physical impurity. The idols are not physically impure; rather, they are morally impure.

Similarly, the statement of Allah the Most High: "Indeed, the polytheists are unclean." (At-Tawbah: 28) Some people of knowledge - and they are few, as reported from Al-Hasan Al-Basri - held that the impurity of the

polytheist is like the impurity of dogs and pigs. Some of them held that his impurity is physical. However, the correct view is that the impurity of the polytheist is moral; evidence for this is that Allah permitted marriage to women of the People of the Book, and what normally occurs between a man and his wife occurs between them.

Therefore, the impurity of the polytheist is moral impurity. The impurity of idols is moral impurity. Similarly, the impurity of Khamr is moral, not physical.

When Allah the Most High revealed this verse, the Companions poured out the Khamr in the streets. If it were physically impure, they would not have harmed the Muslims by placing this impurity in their streets. So the closer view - and Allah the Most High knows best - is that Khamr is morally impure, not physically impure. Consequently, it is permissible to use these perfumes that contain alcohol.

Question: He says: What do you say about the supplication: "O Allah, I do not ask You to repel the decree, but I ask You for gentleness within it"?

Answer: We say - and Allah the Most High knows best - as He said: "Call upon Allah while being certain of being answered." And it is authentically reported from him - peace and blessings be upon him - that he said: "When one of you supplicates, let him be resolute in his request," and he said: "Nothing repels the decree except supplication." Therefore, it is not correct to say this supplication. Rather, one should supplicate to Allah the Most High for whatever good things of this world and the Hereafter he wishes, and be resolute in his request, and in all of that be certain of Allah the Almighty's response to his supplication. [Reported by At-Tirmidhi]

Question: He says: Can it be understood from this verse: "Not for you is the decision" that it is not permissible to supplicate against disbelievers or tyrants?

Answer: We say: That is not understood from it. Rather, what is understood is the permissibility of supplicating against them, because the Prophet supplicated against them. But Allah the Most High clarified that this matter (of ultimate outcome) is not up to you; upon you is to carry out your mission of calling - as some of the people of Tafsir said. And Allah the Most High knows best the final outcomes.

It has been reported by At-Tirmidhi that the Prophet said: "There is no Muslim who supplicates with a supplication that does not contain sin or severing of kinship, except that Allah gives him one of three things:

either He hastens his supplication for him, or He stores it for him in the Hereafter, or He averts from him an equivalent amount of evil." They said, "Then we will supplicate abundantly." He said, "Allah is more abundant [in response]." (1)

Question: He said: What is the ruling of one saying: "O raid of Allah, proceed with glory!"?

(1) Reported by Ahmad and Abu Ya'la.

Answer: Regarding this, we say what we said about supplicating by an attribute of Allah the Almighty: that it necessitates disbelief but is not itself disbelief, yet it is among the prohibitions.

He asks about the narrations concerning As-Sufyani who will emerge at the end of time.

Answer: Nothing authentic has been established from these narrations.

Question: He says: You said previously that some Companions used to let their hair grow long, reaching below their shoulders. Who were these Companions?

Answer: This has been reported from many Companions - may Allah be pleased with them. This was the original practice among the Arabs. Among them, from what I recall, were Al-'Abbas bin 'Abdul-Muttalib, Al-Mughirah bin Shu'bah, Abu Hurairah, Ibn 'Abbas, and others.

Question: He says: Sometimes when someone is killed in the cause of Allah, an unpleasant smell emanates from his body if it remains for a long time. Some people say that this person is not a martyr due to his bad state...?

Answer: We say: A pleasant smell, or conversely, a bad smell, or a radiant/illuminated face or its smiling, or a gloomy/dark face and the like, or the raising of the index finger or not raising it - these are not evidence of a person's path (manhaj). It is possible that a radiant face, a smile, and a pleasant smell occur from people about whom we know from the proofs that their path is evil or that they are disbelievers; this happens as a trial (fitnah), and Satan may delude the observer with that. And the opposite is also true. It is possible that from those whom we know have a correct path, a gloomy face, an unpleasant smell, or the like may occur. This does not indicate the evil of their path. We have the Book and the Sunnah; these are the sources of derivation, not the smell, the index finger, or the smile. These are indications for which one may hope that the person is

upon good, but they are not proof. It is possible that Allah the Almighty tests some righteous people with trials before their death, which serve as an expiation for them, so they experience pains, hardship, exhaustion, and fear that lead them, for example, not to smile. This becomes an expiation for them. It is also possible that natural processes occur to their bodies. If the body remains for a long time, the earth and insects consume it.

The Prophet mentioned that the bodies of the Prophets are forbidden for the earth to consume. But there is no text from the Messenger of Allah stating that the bodies of the martyrs are forbidden for the earth. This is a statement from some people of knowledge, who mentioned that due to honors (karamat) found in a number of martyrs, that they did not change. However, many martyrs of Islam were consumed by beasts, birds, and others, and they experienced many trials. So this is not evidence, and it is not a proof for or against a person's martyrdom. Therefore, one should not exaggerate in such matters.

Whether he raised his index finger or not, he is among the monotheists. Whether he uttered the testimony of faith (Shahadah) or not... This utterance of the two testimonies at the time of death is an increase in his virtues. But if he dies and does not say "La ilaha illa Allah," is this disbelief?! Some people become sad and pained, saying, "How come I told him: Say 'La ilaha illa Allah,' and he didn't say it...!" This is not disbelief. He is among the monotheists, but in that circumstance he was unable to say "La ilaha illa Allah" due to pain that afflicted him, or something similar, or perhaps he said it inwardly but was unable to move his tongue.

Question: He says: You mentioned that the righteous ones will disavow their associators on the Day of Resurrection, but others will not...

Answer: I did not say that. I did not say: "but others will not." The difference between the righteous and others is that the righteous disavow that in this world and the Hereafter. If they were alive now, they would disbelieve in this Shirk. As for those wicked ones, they will all disbelieve and disavow each other.

Question: He says: A follow-up on our statement regarding the issue of perfumes containing alcohol. He says: Regarding Khamr - even if its impurity is moral, Allah the Most High says: "so avoid it" (Al-Ma'idah: 90).

Answer: The meaning of "so avoid it" is: avoid drinking it and the rulings that follow from that.

And may Allah reward you with good, and Allah the Most High knows best.

Lesson Fourteen

Chapter on the Statement of Allah the Most High: "Until when terror is banished from their hearts, they say, 'What has your Lord said?' They say, 'The truth.' And He is the Most High, the Grand." (Saba: 23) (1)

In the Sahih from Abu Hurairah, may Allah be pleased with him, from the Prophet, peace and blessings be upon him, who said: "When Allah decrees a matter in the heaven, the angels beat their wings in submission, as if it is a chain upon a smooth rock. This [awe] overwhelms them until when terror is banished from their hearts, they say, 'What has your Lord said?' They say, 'The truth.' And He is the Most High, the Grand.' Then the eavesdropper hears it." And the eavesdroppers are like this: some of them above others. Sufyan (bin 'Uyaynah) depicted it with his palm, then he turned it and spread his fingers. "So he hears a word and conveys it to the one below him, then the other conveys it to the one below him, until he casts it upon the tongue of the sorcerer or the soothsayer. Sometimes the shooting star overtakes him before he conveys it, and sometimes he conveys it before it overtakes him. Then he adds to it a hundred lies. So it is said, 'Did he not tell us on such-and-such a day such-and-such?' So he is believed because of that word which was heard from the heaven." (2)

And from An-Nawwas bin Sam'an, may Allah be pleased with him, who said: The Messenger of Allah, peace and blessings be upon him, said: "When Allah the Most High intends to reveal a matter, He speaks with the revelation, and the heavens are seized with a tremor" – or he said – "a severe tremor out of fear of Allah the Almighty. When the inhabitants of the heavens hear that, they are struck with awe and fall prostrate to Allah. The first among them to raise his head is Jibril. Allah speaks to him from His revelation with what He wills. Then Jibril passes by the angels. Every time he passes by a heaven, its angels ask him, 'What did our Lord say, O Jibril?' Jibril says, 'He said the truth, and He is the Most High, the Grand.' All of them say the same as what Jibril said. Then Jibril conveys the revelation to where Allah the Almighty commands him." (3)

In the name of Allah, the Most Gracious, the Most Merciful. All praise is to Allah, the One who honors those who obey Him and humiliates those who disobey Him. And prayers and peace be upon His Prophet and Chosen One, and upon his family, his companions, and those who follow him. To proceed:

We continue with you in the Book of Tawheed, where the author, may Allah have mercy on him, said:

Chapter on the Statement of Allah the Most High: "Until when terror is banished from their hearts, they say, 'What has your Lord said?' They say, 'The truth.' And He is the Most High, the Grand."

Yes..

(1): You must know, O servant of Allah, that the unseen (Al-Ghayb) is that which is absent from observation. It is divided into three categories:

The first category: The unseen of the past.
The second category: The unseen of the present.
The third category: The unseen of the future.

As for the past, a person may know it through asking, research, investigation, and the like. The news of past nations is unseen to us; one may know something of that through authentic chains of transmission, reports, and the like.

The same is said for the unseen of the present: We do not know now what is happening at this moment in, for example, the state of Aleppo or the state of Al-Khair. But one may know that through means, whether permissible or prohibited.

The permissible means include modern means of communication like telephones, etc., so we know what is happening at this moment in those places absent from us.

One may also know that through means prohibited by the Shari'ah, such as asking a Muslim Jinn, for example, and the like. This is among what is forbidden in our Shari'ah.

Therefore, the unseen of the past and the unseen of the present are relative unseen; it may be unseen for some and not unseen for others.

As for the unseen of the future: None knows it except Allah the Almighty. It is not known by any near angel nor a sent prophet. Evidence for this is that the angels, peace be upon them, do not know what Allah the Most High has decreed except after asking. They ask Jibril, peace be upon him, "What did your Lord say?" They do not say, "What has your Lord created?"

In this is evidence for Ahlus-Sunnah that the Qur'an is the speech of Allah, and that Allah the Most High speaks whenever He wills with whatever He wills, the Almighty.

"They say, 'The truth.' And He is the Most High, the Grand." So Allah is High with a perfect Highness: Highness of Rank, Highness of Dominance, and Highness of His Essence, glorified and exalted is He. "The Most Merciful [who is] above the Throne established" (Ta-Ha: 5). This has come in seven places in the Book of Allah the Almighty, and all of it indicates the Highness of His Essence, the Almighty, as well as the Highness of His Dominance and the Highness of His Rank, glorified and exalted is He. (1)

(1) The word "istawa" (established) occurred in seven places: in Al-A'raf, Yunus, Ar-Ra'd, Ta-Ha, Al-Furqan, As-Sajdah, and Al-Hadid.

"The Grand": So Allah the Most High is greater than everything. Greater than the strength of the enemies, greater than this world and what is in it, greater than our pleasures, greater than our wealth, greater than our own selves. Therefore, we prioritize the pleasure of Allah the Almighty, the Grand, over everything.

(2): He mentioned the reason for the revelation of this verse: (As came in the Sahih): Meaning Sahih Al-Bukhari.

From Abu Hurairah, may Allah be pleased with him and grant him pleasure, and he mentioned and narrated the Hadith...

"When Allah decrees a matter in the heaven, the angels beat their wings in submission": In submission to His statement, out of their fear of Allah the Almighty. And as Allah the Most High said: "Only those fear Allah among His servants who have knowledge." (Fatir: 28) So whenever a person's knowledge and recognition of Allah the Almighty increases, his fear and awe increase. The most knowledgeable of people about Allah are the angels, peace be upon them. Therefore, this tremor seizes them from His speech, the Almighty.

Then they ask Jibril, peace be upon him – and this indicates his status, as Allah the Most High said: "[One] of strength, with the Owner of the Throne, secure." (At-Takwir: 20) So Jibril has a high status, as Allah the Most High said: "Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael - then indeed, Allah is an enemy to the disbelievers." (Al-Baqarah: 98) When He mentioned the rest of the angels, He specified Jibril from among them due to his status, peace be

upon him. It is even reported that he enters through seventy veils of light without permission.

It is said, as reported from Ali bin Al-Husain – may Allah be pleased with them both – that Jibril means 'Abdullah (Servant of Allah), and Mika'il means 'Ubaidullah (Servant of Allah), and Israfil means 'Abdur-Rahman (Servant of the Most Merciful). It is reported from a number of the Salaf that every name ending with 'eel' (إيل) means servitude to Allah the Almighty, like Isra'il and similar.

As we previously mentioned, their asking Jibril, peace be upon him, indicates that they do not know the unseen.

When he mentions that and answers them with what Allah the Most High has decreed of the matter, the devils eavesdrop.

The stars and planets, Allah the Almighty created them for numerous wisdoms: among them, they are an adornment for the sky; among them, they are a guidance for creation regarding paths, timings, and the like; and among them, they are missiles for the devils.

He said in the narration: "Then the eavesdropper hears it. And the eavesdroppers are like this..." This explanatory phrase is an interpolation (idraj) in the Hadith. You know that idraj in Hadith is a statement from the narrator that is not part of the main text of the Hadith, whether at its beginning, end, or middle.

Idraj is sometimes intended for testing, and sometimes intended for explanation and clarification, as is the case here.

"Some of them above others": Meaning the devils ride upon one another until they reach the lowest heaven.

"(And Sufyan depicted it with his palm)": Meaning Sufyan bin 'Uyaynah – may Allah have mercy on him.

"Then he turned it and spread his fingers. So he hears a word and conveys it to the one below him, then the other conveys it to the one below him, until he casts it upon the tongue of the sorcerer or the soothsayer.": These sorcerers and soothsayers who draw near to the Jinn with types of worship such as prayer, slaughter, vows, and the like, the Jinn serve them in some matters, and among them is that they bring them these reports.

"Sometimes the shooting star overtakes him before he conveys it": Before he conveys this word which he heard from the heaven.

In a narration: "Indeed, the angels descend in the 'anan' – which is the clouds – and mention the matter that has been decreed in the heaven. So the devils eavesdrop and hear it, then they inspire it to the soothsayers, and they add to it a hundred lies from themselves."

He said: "Then he adds to it a hundred lies. So it is said, 'Did he not tell us on such-and-such a day such-and-such?' So he is believed because of that word which was heard from the heaven.": This shows you that whenever confusion and mixing between truth and falsehood increases, misguidance increases and becomes stronger. A person knows the day if he is in its midst, and he knows the night similarly if he is in it. But at the time of sunset, during the twilight when day mixes with night, it may become unclear to him. Similarly, regarding truth and falsehood, if falsehood is pure, only the common people are confused by it. But if falsehood comes in the garment of truth and is accompanied by something of truth, then the circulation of this falsehood becomes strong.

For example, the matter of the Murji'ah is not hidden from many good people; similarly, the matter of the Sururiyyah is not hidden from them. But there are those who claim jihad who have misled many. Why? Because they have much truth and much falsehood with them, so they confuse people with that.

These sorcerers and soothsayers, if they did not have something of truth or correctness, their affair would not circulate. But when they came with a word that corresponded to reality, this matter led many people to believe them – we seek refuge with Allah – because of the little truth they brought through eavesdropping.

(3): Then he mentioned what confirms and clarifies this from the narration of An-Nawwas bin Sam'an, may Allah be pleased with him, who said: The Messenger of Allah, peace and blessings be upon him, said: "When Allah the Most High intends to reveal a matter, He speaks with the revelation.": Here is an explicit statement of the speech of Allah the Almighty, and this is an addition that clarifies the previous narration regarding the meaning of "What has your Lord said?" When He wills something, He speaks with the revelation.

"The heavens are seized with a tremor from it.": This shows you that the heaven hears the speech of Allah the Almighty.

In this Hadith is what we mentioned earlier.

Then he said:

It contains issues:

The First: Explanation of the verse.
The Second: The proof within it for invalidating Shirk, especially that related to the righteous, and it is the verse about which it is said that it severs the roots of the tree of Shirk from the heart.
The Third: Explanation of His statement: "They say, 'The truth.' And He is the Most High, the Grand."
The Fourth: The reason for their asking about that.
The Fifth: That Jibril answers them after that by saying: He said such and such.
The Sixth: Mention that the first to raise his head is Jibril.
The Seventh: That he says to all the inhabitants of the heavens, because they all ask him.
The Eighth: That the overwhelming awe encompasses all the inhabitants of the heavens.
The Ninth: The trembling of the heavens from the speech of Allah the Almighty.
The Tenth: That Jibril is the one who conveys the revelation to where Allah commands him.
The Eleventh: Mention of the eavesdropping of the devils.
The Twelfth: The description of them riding upon one another.
The Thirteenth: The sending of the shooting star.
The Fourteenth: That sometimes the shooting star overtakes him before he conveys it, and sometimes he conveys it into the ear of his human ally, and sometimes he conveys it before it overtakes him.
The Fifteenth: That the soothsayer is sometimes truthful.
The Sixteenth: That he adds to it a hundred lies.
The Seventeenth: That his lies are not believed except because of that word which was heard from the heaven.
The Eighteenth: The acceptance of souls for falsehood – how they cling to one [truth] and do not consider a hundred lies?!
The Nineteenth: That they receive that word from one another, preserve it, and use it as proof.
The Twentieth: Affirmation of the attributes, contrary to the denying Ash'ariyyah.
The Twenty-First: The explicit statement that this tremor and overwhelming awe is out of fear of Allah the Almighty.
The Twenty-Second: That they fall prostrate to Allah.

Then the author, may Allah have mercy on him, said:

Chapter on Intercession (Ash-Shafa'ah) (1)

And the statement of Allah the Almighty: "And warn by it those who fear that they will be gathered to their Lord – for them besides Him no protector and no intercessor – that they might become righteous." (Al-An'am: 51)

And His statement: "Say, 'To Allah belongs [the right to grant] intercession entirely.'" (Az-Zumar: 44)

And His statement: "Who is it that can intercede with Him except by His permission?" (Al-Baqarah: 255)

And His statement: "And how many an angel is in the heavens whose intercession would not avail at all except [only] after Allah has given permission for whom He wills and approves." (An-Najm: 26)

And His statement: "And say, 'Invoke those you have claimed [as gods] besides Allah.' They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have therein any partnership [with Him], nor is there for Him from among them any assistant. And intercession does not benefit with Him except for one whom He permits." (Saba: 22-23)

Abu Al-'Abbas (Ibn Taymiyyah) said: "Allah denied for everything other than Himself everything that the polytheists attach to it. So He denied that anything other than Him possesses sovereignty or a share of it, or that it could be an assistant for Allah. Nothing remained except intercession. So He clarified that it does not benefit except for one whom the Lord permits, as He the Exalted said: 'Nor can they intercede except for whom He approves.' (Al-Anbiya: 28)"

"So this intercession, which the polytheists imagine, is non-existent on the Day of Resurrection, as the Qur'an denied it, and the Prophet, peace and blessings be upon him, informed that he will come and prostrate to his Lord and praise Him – he does not begin with intercession first. Then it will be said to him: 'Raise your head; speak, you will be heard; ask, you will be given; intercede, your intercession will be granted.'"

And Abu Hurairah, may Allah be pleased with him, said to him (the Prophet): "Who are the happiest people with your intercession?" He said: "The one who says 'La ilaha illa Allah' sincerely from his heart."

"So that intercession is for the people of sincerity by the permission of Allah, and it is not for whoever associates others with Allah."

"And its reality is that Allah the Most High is the One who bestows favor upon the people of sincerity, so He forgives them by means of the supplication of the one whom He has permitted to intercede, in order to honor him and so that he may attain the Praiseworthy Station."

"So the intercession denied by the Qur'an is that which involves Shirk. For this reason, He affirmed intercession with His permission in several places, and that one – the Prophet – has clarified that it is only for the people of Tawheed and sincerity." End of his words.

May Allah bless you...

There are some very slight textual variations between copies which we will not dwell on, as it is neither Qur'an nor a narration from the Messenger of Allah, peace and blessings be upon him.

(1): This chapter is understood, and benefit is derived from the verses and from the speech of Shaykh al-Islam Ibn Taymiyyah – may Allah have mercy on him – who is a gateway to the creed and understanding of the Salaf – may Allah's pleasure be upon them – where he digested this issue in these few lines and explained it in the best manner.

We say: Intercession is divided into two categories:

The first category: The denied intercession.
The second category: The affirmed intercession.

As for the denied one, it is intercession for the people of Shirk. Those, the intercession of the intercessors will not benefit them. Also, the Shirk intercession, meaning requesting intercession from the dead – this is a denied, Shirk intercession.

As for the second category: It is the affirmed intercession, which is indicated by the Qur'an and the Sunnah. This one only occurs with two conditions:

The first condition: The permission of Allah the Exalted for the intercessor to intercede. "Who is it that can intercede with Him except by His permission?" So no one steps forward except by the permission of Allah the Exalted.

The second condition: The pleasure of Allah the Most High with the one for whom intercession is made. "Nor can they intercede except for whom He approves." (Al-Anbiya: 28) If a person intercedes for someone whom

Allah is not pleased with, that intercession does not reach him, and it is not accepted.

Therefore, this is the affirmed intercession.

Texts have come stating that the Prophets intercede, the angels intercede, the believers intercede, and the martyrs intercede.

Evidences have also come that the intercession of the Prophet, peace and blessings be upon him, is of various types:

The first of these types is the Greatest Intercession (Ash-Shafa'ah al-Kubra). It is for the people of the gathering place (Al-Mawqif), concerning the commencement of their reckoning. This is specific to the Messenger of Allah, peace and blessings be upon him.

The report regarding this is lengthy in Sahih Al-Bukhari. Shaykh al-Islam Ibn Taymiyyah mentioned the relevant part in what passed with us: that the Prophet, peace and blessings be upon him, will come and prostrate before Allah the Almighty. Then Allah the Most High will inspire him with praise, glorification of Allah the Almighty, and extolment that He had not inspired him with before, until it is said to him: "Raise your head; speak, you will be heard; ask, you will be given; intercede, your intercession will be granted." This is the Greatest Intercession.

The second type of the Prophet's intercession, peace and blessings be upon him, is his intercession for the people of Paradise to enter Paradise. When people are judged, some are destined for the Fire and some for Paradise. The Prophet, peace and blessings be upon him, intercedes for the people of Paradise to enter it. This is the second category of his intercession, peace and blessings be upon him.

The third category: His intercession, peace and blessings be upon him, for the sinful believer, or for the people of sins who have deserved the Fire: that they not enter it initially.

The fourth type: His intercession, peace and blessings be upon him, also for the sinful believer, or for the sinners from his nation who have entered the Fire, that they be brought out of it.

As came in Abu Dawud, At-Tirmidhi, and Ahmad from the Hadith of Anas bin Malik, may Allah be pleased with him: that the Messenger of Allah, peace and blessings be upon him, said: "My intercession is for the people of major sins from my nation."

Narrations have reached the level of Tawatur (concurrent transmission) in affirming this type of intercession, and the one before it. None rejected it except the innovators from the Khawarij and the Mu'tazilah, for they rejected the narrations of intercession.

Then the fifth type of his intercession, peace and blessings be upon him, is his intercession for the monotheists from the people of Paradise to raise their ranks in Paradise. They have entered Paradise, but as you know, the people of Paradise vary in their ranks. The Prophet intercedes for raising their ranks.

The sixth type of his intercession, peace and blessings be upon him, is his intercession for his uncle Abu Talib to have his punishment lightened. It came in Al-Bukhari from the Hadith of Al-'Abbas bin 'Abdul-Muttalib, may Allah be pleased with him, that he said to the Prophet: "What did you avail your uncle? For he used to protect you and get angry for your sake?" He said: "He is in a shallow fire, and were it not for me, he would have been in the lowest depth of the Fire."

So the Prophet, peace and blessings be upon him, interceded for him to have his punishment lightened.

These are the categories of his intercession, peace and blessings be upon him.

A remaining issue, which is prominent these days, relates to the matter of intercession:

What is the ruling of a Muslim requesting intercession from a Muslim who is facing martyrdom? For example, if he is an infiltrator (inghimasi), a seeker of martyrdom (istishhadi), or on the verge of a fierce battle, or the like, and he says to him: "If Allah accepts you as a martyr, then intercede for me..."?

Some have spoken, saying that this is a form of Shirk. This statement is false and rejected. It is reported in At-Tirmidhi and others, from Anas bin Malik, may Allah be pleased with him and grant him pleasure – the servant of the Messenger of Allah, that he said: "I asked the Messenger of Allah to intercede for me on the Day of Resurrection." There are some Companions of the Prophet, peace and blessings be upon him, who asked him to supplicate to Allah so that He would grant him intercession for them. But there are those who came to the Prophet, peace and blessings be upon him, and asked him to intercede for them on the Day of Resurrection, like Anas, may Allah be pleased with him. The Prophet said: "I will do so, if Allah wills." He said, "So where should I seek you?"

He said: "First, seek me at the Sirat (Bridge)." I said, "If I do not meet you at the Sirat?" He said: "Then seek me at the Scale." I said, "If I do not meet you at the Scale?" He said: "Then seek me at the Pond, for I will not miss these three places."

So Anas, may Allah be pleased with him, as well as Mu'adh bin Jabal, and others, requested intercession from the Prophet, peace and blessings be upon him, during his lifetime, that he intercede for them on the Day of Resurrection. However, it is not known that the Companions did this with each other – that the younger Companions would ask the senior Companions, "O so-and-so, intercede for me on the Day of Resurrection." This is not known from them.

But it is reported in Ibn Sa'd's At-Tabaqat through two chains, one strengthening the other: from Ka'b Al-Ahbar – may Allah have mercy on him – that he held the hand of Al-Mughirah bin Nawfal and said to him, "Intercede for me on the Day of Resurrection." Al-Mughirah withdrew his hand and said, "And who am I?!" He said, "There is no believer from the family of the Prophet except that he intercedes." Then he said to him, "This for that, remember this for that..."

This report came from some of the Tabi'in. Al-Mughirah's denial was not regarding the principle of the request, but due to his lack of knowledge that a believer from the family of the Prophet intercedes. For that reason he said, "Who am I?!" But he did not say, "You have committed Shirk," or call him to repent, or the like. Evidence for this is that he remained silent after that, until when he said to him, "There is no believer from the family of the Prophet except that he has intercession," or "except that he intercedes on the Day of Resurrection..."

However, Ka'b's basis – and Allah knows best – for specifying the family of the Prophet with intercession is perhaps from Isra'iliyat (Judeo-Christian traditions).

The point of this discussion: His request for intercession from someone other than the Prophet. It is reported from Ka'b, and it is reported in some rare reports.

This occurrence makes us say that this request, in principle, if based on a correct belief, is not Shirk. However, it might be from the category of innovations (Bid'ah), because it was not widespread, as we mentioned, among the Companions, may Allah be pleased with them, especially with their most senior ones like Abu Bakr, 'Umar, 'Uthman, and 'Ali, and especially with those whom the Prophet, peace and blessings be upon him,

testified would enter Paradise. Since it is not reported from those great individuals, this action might amount to an innovation, but it is not Shirk, because the one who says this statement says it based on a correct belief, and there is an omission and implied meaning: "If Allah accepts you as a martyr, and permits you to intercede, and I am among those whom Allah is pleased with; then intercede for me." This is the implied meaning of the speech. Therefore, it is not said to be Shirk – we seek refuge with Allah.

The author, may Allah have mercy on him, said:

It contains issues:

The First: Explanation of the verses.
The Second: The description of the denied intercession.
The Third: The description of the affirmed intercession.
The Fourth: Mention of the Greatest Intercession, which is the Praiseworthy Station (Al-Maqam Al-Mahmud).
The Fifth: The description of what he (the Prophet) does: that he does not begin with intercession; rather, he prostrates, then when he is given permission, he intercedes.
The Sixth: Who are the happiest people with it.
The Seventh: That it is not for whoever associates others with Allah.
The Eighth: Clarification of its reality.

Yes..

The author, may Allah have mercy on him, mentioned and alluded to what we mentioned regarding the categories of intercession, and that it is divided into denied and affirmed, as came in the Book of Allah and the Sunnah of His Messenger. Then he mentioned the Greatest Intercession, which is the Praiseworthy Station that the Prophet, peace and blessings be upon him, will be given. It is authentically reported from him that he said: "Every prophet has a supplication that is answered. He makes it, and I wanted to reserve my supplication as intercession for my nation in the Hereafter." (Al-Bukhari) So this is the greatest intercession of the Prophet, peace and blessings be upon him.
Then the author, may Allah have mercy on him, said:

Chapter on the Statement of Allah the Most High: "Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided." (Al-Qasas: 56) (1)

And in the Sahih from Ibn Al-Musayyib, from his father, who said: When the death of Abu Talib approached, the Messenger of Allah, peace and

blessings be upon him, came to him, and with him were Abdullah bin Abi Umayyah and Abu Jahl. He said to him: 'O my uncle! Say: La ilaha illa Allah (There is no deity worthy of worship except Allah), a word with which I will plead your case before Allah.' They said to him: 'Do you turn away from the religion of Abdul-Muttalib?' So the Prophet, peace and blessings be upon him, repeated it to him, and they repeated [their statement]. The last thing he said was that he was upon the religion of Abdul-Muttalib, and he refused to say: La ilaha illa Allah. So the Prophet, peace and blessings be upon him, said: 'I will surely seek forgiveness for you as long as I am not forbidden to do so.' So Allah the Almighty revealed: 'It is not for the Prophet and those who have believed to ask forgiveness for the polytheists.' (At-Tawbah: 113) And Allah revealed concerning Abu Talib: 'Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills.' (2)

(1): Guidance is divided into two types: Guidance of instruction, clarification, and direction, and Guidance of granting success (Tawfiq).

As for the guidance of instruction: Allah the Most High said: "And indeed, you guide to a straight path." (Ash-Shura: 52) So He affirmed that the Prophet guides, but what type of guidance? It is the guidance of instruction. Similarly, the inheritors of the Prophets from the scholars and callers have this guidance, which is the guidance of instruction, clarification, explanation, and direction.

As for the guidance of granting success (Tawfiq): It is denied for the most honorable and noble of creation to his Lord, the Lord of the worlds, Muhammad, peace and blessings be upon him and his family: "Indeed, you do not guide whom you like." So Allah the Most High denied it for the Prophet, peace and blessings be upon him, concerning the closest person to him, who supported him, gave him shelter, and stood with him in a supportive stance. Yet, due to a wisdom known to Allah the Almighty, Allah the Exalted did not will for Abu Talib to believe – a wisdom intended by Him, glorified and exalted, despite the insistence of the Prophet, peace and blessings be upon him, and his striving in calling him to Tawheed.

He also mentions here from the issues:

The love for polytheists is divided into three categories: Disbelieving love, forbidden love, and permissible love.

As for the disbelieving love, it is loving a polytheist for his polytheism, loving a disbeliever for his disbelief, loving them for their religion. This

is a disbelieving love. Or this love leads to a disbelieving action, such as supporting them against the Muslims, or agreeing with them without compulsion in a matter of disbelief. This is regarding the disbelieving love.

As for the forbidden love: It is loving a disbeliever for his intelligence, his knowledge, his brilliance in some matter, his beauty, and the like. This is a forbidden love.

As for the permissible love: It is like a man loving his wife from the People of the Book, or loving his relatives with a natural love, like the Prophet's love for his uncle.

Its meaning is that he desires good for him, and the greatest good is entering Islam, the greatest good is Tawheed. And he is sad for the evil that befalls him, and the greatest evil is his remaining upon disbelief and dying upon Shirk – we seek refuge with Allah.

(2): He said: (And in the Sahih): This hadith is found in the two Sahihs (Al-Bukhari and Muslim).

He said: (From Ibn Al-Musayyib): Some people of knowledge say 'Ibn Al-Musayyib', and some say 'Ibn Al-Musayyab'. It is reported from Sa'id himself that he said: "Whoever says 'Al-Musayyab', may Allah not bless him."

(From Ibn Al-Musayyib): Meaning Sa'id. He was known as the scholar of scholars and the jurist of jurists. He was one of the seven jurists (Al-Fuqaha' As-Sab'ah). The people of knowledge are unanimously agreed that the Mursal narrations of Sa'id are among the strongest Mursal reports.

(From his father): He is Al-Musayyib bin Hazn. His father, Al-Musayyib, is from the Companions. His death was delayed until the time of Uthman's caliphate. Similarly, his grandfather Hazn. The famous story is mentioned about him, when the Prophet, peace and blessings be upon him, asked him about his name and changed it to 'Sahl'. After that, he remained upon his name 'Hazn'. Sa'id said: "So sorrows (huzun) remained among us, the people of his household." Hazn was martyred in the Battle of Yamamah, fighting the apostates.

Al-Musayyib, the father of Sa'id, said: When the death of Abu Talib approached, the Messenger of Allah, peace and blessings be upon him, came to him, and with him were Abdullah bin Abi Umayyah and Abu Jahl: It is possible that this report is from the Mursal reports of Al-Musayyib, and the Mursal reports of the Companions are accepted. It is

also possible that he attended that gathering, especially since he was from Banu Makhzum, and Abdullah bin Abi Umayyah was also from Banu Makhzum, as was Abu Jahl from Banu Makhzum. So it is possible that he attended the gathering with them.

So the Prophet said to him, addressing his uncle Abu Talib: 'O my uncle, say: La ilaha illa Allah': In this is gentleness in the call. He did not say to him directly, "Say: La ilaha illa Allah," but rather said, "O my uncle, say: La ilaha illa Allah."

'O my uncle, say: La ilaha illa Allah, a word with which I will plead your case before Allah.' So they – meaning Abu Jahl and Abdullah – said to him: 'Do you turn away from the religion of Abdul-Muttalib?':

In the Prophet's command to him to say "La ilaha illa Allah," and the response of Abu Jahl and Abdullah bin Abi Umayyah to him with this brief, concise statement – "Do you turn away from the religion of Abdul-Muttalib?" – is an indication that they understood the meaning of "La ilaha illa Allah," and that its meaning is: "There is no deity truly worthy of worship except Allah." If its meaning were "There is no Lord except Allah," they all believed this belief, whether Abu Talib, Abu Jahl, or Abdullah bin Umayyah; they all affirmed that there is no Lord except Allah, meaning no creator, no sustainer except Allah the Almighty. But they knew the meaning of "La ilaha illa Allah," and that it meant submission and worship to Allah alone, glorified and exalted is He.

So the Prophet, peace and blessings be upon him, repeated it to him: In this is his earnestness and his keenness for his uncle's Islam.

The last thing he said was: 'He is upon the religion of Abdul-Muttalib': Originally, he did not say "He," he said "I." But out of piety from the narrator, he said: "The last thing he said was: He is upon the religion of Abdul-Muttalib," even though the people of knowledge say: The one who reports disbelief is not a disbeliever if he is reporting it and not affirming it.

And he refused to say: La ilaha illa Allah. So the Prophet, peace and blessings be upon him, said: 'I will surely seek forgiveness for you as long as I am not forbidden to do so.' So Allah the Almighty forbade him from seeking forgiveness for the polytheists.

The author, may Allah have mercy on him, said:

It contains issues:

The First: Explanation of: "Indeed, you do not guide whom you like, but Allah guides whom He wills."
The Second: Explanation of His statement: "It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire." (At-Tawbah: 113)
The Third: And it is the major issue: Explanation of His statement: "La ilaha illa Allah," contrary to what those who claim knowledge hold.
The Fourth: That Abu Jahl and those with him knew the intent of the Prophet, peace and blessings be upon him, when he said to the man: "Say: La ilaha illa Allah." So may Allah disgrace those who are more knowledgeable than Abu Jahl about the foundation of Islam!
The Fifth: His earnestness and persistence in seeking his uncle's Islam.
The Sixth: Refutation of those who claim the Islam of Abdul-Muttalib and his ancestors. (1)
The Seventh: That he sought forgiveness for him, but it was not granted for him; rather, he was forbidden from that.
The Eighth: The harm of evil companions upon a person. (2)
The Ninth: The harm of glorifying ancestors and great figures.
The Tenth: The specious argument for the falsifiers in that, due to Abu Jahl's use of it as evidence. (4)
The Eleventh: The evidence that deeds are judged by their endings; because if he had said it, it would have benefited him. (3)
The Twelfth: Reflecting on the magnitude of this specious argument in the hearts of the astray; because in the story, they did not argue with him except with it, despite his persistence and repetition. Due to its greatness and clarity to them, they restricted themselves to it.

(1): He said in the benefits and issues (The Sixth: Refutation of those who claim the Islam of Abdul-Muttalib and his ancestors): Because the Shi'a, as well as the Sufis and those who agree with them, say that the Prophet, peace and blessings be upon him, was nurtured in pure, monotheistic loins and wombs. So they claimed the Islam of Abdul-Muttalib, just as they claimed the Islam of the Prophet's parents.

In the hadith is evidence that Abdul-Muttalib did not become Muslim; evidence for this is that they said: "Do you turn away from the religion of Abdul-Muttalib?" meaning Shirk and worship of other than Allah along with Allah the Almighty.

(2): Also he said: (The Eighth: The harm of evil companions upon a person, no matter how great his knowledge, honor, age, or status): For Abu Talib was one of the leaders of his people and was an elderly, senior man. Therefore, the harm of companions and peers is not only upon the

youth, adolescents, and youngsters, but even upon the elders. How many a person has reached a high level in knowledge, yet evil companionship harmed him. "Nothing harms the candle except the company of the wick."

(3): He also said in the benefits and issues: (The Eleventh: The evidence that deeds are judged by their endings; because if he had said it, it would have benefited him): If he had said "La ilaha illa Allah," even though he lived a long period upon Shirk and denial, if he had said "La ilaha illa Allah" at the end of his life and died upon that, it would have wiped out what came before it. The evidences for this are many, among them what is in the two Sahihs: "Indeed, a servant may perform the deeds of the people of Paradise until there is between him and it but a forearm's length, then the decree overtakes him, so he performs the deeds of the people of the Fire and enters it."

(4): He also mentioned from the benefits: (The Tenth: The specious argument for the falsifiers in that – i.e., in glorifying ancestors and great figures – due to Abu Jahl's use of it as evidence): He did not argue and object to the issue of saying "La ilaha illa Allah" by elaborating and speaking at length. Rather, he sufficed with his statement: "Do you turn away from the religion of Abdul-Muttalib?" Because Abdul-Muttalib had a great status in Abu Talib's heart, this did not make him say this word and join the caravan of the monotheist Muslims.

Similarly, it is reported from Khalid, may Allah be pleased with him and grant him pleasure, that when he was asked, "What delayed you?" meaning, what delayed your Islam, given your intellect and its soundness... He said: "There were men before us whose minds we considered like mountains," meaning their intellects were like mountains. We saw that these men did not become Muslim; if it were good, they would have preceded us to it. This is what made them persist in disbelief and Shirk – we seek refuge with Allah. How many astray people are prevented from guidance despite its clarity only by this matter. And Allah is the One whose help is sought.

And may Allah send prayers and peace upon our Prophet Muhammad and upon his family and all his companions, and may Allah reward you with good.

Audience Questions

Question: He says: Is it permissible to lean on the right hand? Some said it is from the actions of the people of Lut.

Answer: We say: The prohibition against leaning has come, and that it is from the sitting of the people of the Fire. But a narration in Al-Hakim clarifies the context of the prohibition, which is in prayer. So it is not permissible to lean in prayer in this manner...

Question: He says: You mentioned previously that using alcoholic perfumes is permissible, and it is known that every intoxicant is forbidden. So how do we use them when they contain an intoxicant?

Answer: We say: We use them even though they contain an intoxicant, just as we use gasoline even though it contains an intoxicant, and just as we use carpet glue and the like even though they contain an intoxicant. Allah has forbidden us and commanded us to avoid the intoxicant, saying: "so avoid it" (Al-Ma'idah: 90). The avoidance here is indicated by the context of the verse and the reason for its revelation – avoidance of drinking it...

Allah the Most High says: "Worship Allah and avoid Taghut" (An-Nahl: 36), and Allah the Most High says: "And those who avoid Taghut, lest they worship it" (Az-Zumar: 17). Avoiding Taghut does not mean avoiding it in every absolute sense, such that if a Taghut is near me, I must distance myself from it, for example. Or if I hold a man-made law and constitution, which is Taghut... Is it permissible for me to hold it? Is it permissible to put it in my pocket for some reason? This is permissible. Its avoidance is not this... It is avoiding referring judgment to it, avoiding worshipping it, etc., as is established and indicated by the evidences.

Similarly, avoiding the intoxicant means avoiding drinking it, avoiding selling it, avoiding consuming it, avoiding carrying it, as came in the hadith in Muslim: "The Messenger of Allah cursed ten regarding intoxicants..." (1) from the hadith of Aisha and others. So if it is prepared for drinking, then it is forbidden. A number of people of knowledge, like Shaykh al-Islam and others, have stated regarding some foods that might, through some methods, lead to intoxication, saying: If they are prepared for intoxication, they are forbidden, and if they are prepared for other than that, they are not forbidden. And Allah the Most High knows best.

(1) Reported by At-Tirmidhi and Ibn Majah from Anas, may Allah be pleased with him.

This issue remains a matter of scholarly interpretation (ijtihad), and the statements of the people of knowledge have differed regarding it – may Allah have mercy on them.

Question: What is the ruling on touching the penis after ablution (wudu)?

Answer: The people of knowledge have differed based on reconciling the two hadiths: the hadith "It is a part of you," and the hadith "Whoever touches his penis, let him perform ablution." Some said: Whoever touches his penis with desire, his ablution is nullified, and he must perform ablution. Whoever touches it without desire, there is nothing upon him. Some said: Whoever touches it with a barrier, there is nothing upon him. Whoever touches it without a barrier, he must perform ablution. Some, like Shaykh al-Islam Ibn Taymiyyah – may Allah have mercy on him – and this is the correct opinion, by Allah's permission, mentioned that this is recommended (mustahabb) and not obligatory. "Whoever touches his penis, let him perform ablution" meaning, as a recommendation.

Question: He says: Is intercession for a polytheist permissible?

Answer: Intercession for a polytheist is not permissible. It is of the same kind as seeking forgiveness for a polytheist. But if one does not know what has befallen them of Shirk after their death or the like, then intercession for them is not accepted and is rejected. It came in the hadith in Al-Bukhari that the Prophet, peace and blessings be upon him, said about those who are driven away from the Pond: "My companions, my companions," and in a narration: "My companions, my companions." It is said to him: "You do not know what they introduced after you."

Question: He says: The issue of the plus sign (+) – some said it is a drawing of a cross, and others said otherwise.

Answer: The plus sign and the like are cross-shaped lines (tasalib) and not a cross (salib). Any two intersecting lines are from the category of cross-shaped lines and not from the crosses (used in worship). No house or place is free from these cross-shaped lines. Therefore, his prohibition, peace and blessings be upon him, came for a person to pray while wearing a garment containing cross-shaped lines. The Prophet, peace and blessings be upon him, did not mention declaring someone a disbeliever for doing that. The only matter is that it is forbidden to pray in it. Therefore, there is a difference between the cross that is worshipped and cross-shaped lines.

Question: He says: How do we reconcile between the hadith: "I am free from every Muslim who resides among the polytheists" (Reported by Abu Dawud and At-Tirmidhi), and his intercession for the people of major sins?

Answer: "I am free from every Muslim who resides among the polytheists" – and we have the hadith: "My intercession is for the people of major sins from my nation" (Sahih Abu Dawud). The hadith "My intercession is for the people of major sins from my nation" is decisive (muhkam). This hadith (about being free) is decisive regarding not giving the blood money (diyah) for those killed. But regarding negating intercession for them, it is ambiguous (mutashabih). This hadith does not indicate the negation of intercession. Rather, its indication is regarding the negation of the blood money, because the reason for the hadith's occurrence is that some Muslims who were residing among the polytheists were killed, and the Companions came demanding their blood money. So the Prophet, peace and blessings be upon him, said: "I am free from every Muslim who resides among the polytheists." So the Prophet, peace and blessings be upon him, disassociated himself from their blood money. Thus, there is no contradiction.

Question: He says: What is the correct opinion regarding singling out Friday and Saturday for fasting? Meaning voluntary fasting.

Answer: We say: The prohibition against singling out Friday for fasting has come, just as the prohibition against singling out Saturday for fasting has come. Therefore, it is made into a riddle: "Two disliked acts, if combined, become permissible." So singling out Friday for fasting is disliked (makruh), just as singling out Saturday for fasting is disliked. If you combine them, the dislike is removed.

Question: Is the Prophet's intercession for his uncle Abu Talib a special intercession?

Answer: Yes, it is a special intercession, and we alluded to that. The Prophet, peace and blessings be upon him, did not intercede to remove him from the Fire; rather, he interceded to lighten the punishment upon him.

Yes...

Question: If a person takes a female slave (ama) to have intercourse with her (yatasarra), and she gives birth to a child, is the child affiliated to his father or his mother?

Answer: Without a doubt, he is affiliated to his father, and he is free, the son of a free man. But his mother is a slave. It came among the signs of the Hour from the hadith of the Prophet, the long hadith of Jibril: "That the slave woman gives birth to her master." Some understood it according to its apparent meaning: that taking female slaves (tasarrī) will become

widespread, and the children of female slaves will become numerous, so it is as if her son is her master because he is free and she is a slave. This is one aspect...

If a man has intercourse with his female slave (yatasarra bi amatihi), and she gives birth from him, they are his children. Many of the leaders of the Muslims and their scholars were the children of female slaves. But if a free man marries a slave woman, meaning he marries the slave woman of someone else, it is permissible for him to have intercourse with her, but it is not permissible for her master to have intercourse with her. However, she serves her master. If he has children from her, they are his children, but they are slaves owned by her master. Therefore, marrying a slave woman is fundamentally forbidden, except for one who fears falling into fornication, in which case it is permissible for him out of necessity (to marry the slave woman of someone else).

As for At-Tasarrī: meaning she is his property, so he has relations with her as a man has with his wife – this is legislated and permissible. If she gives birth from him, his children are free.

Question: Is intercession permissible in other than a Hadd (prescribed punishment) of Allah's limits, to a judge in a non-Hadd case?

Answer: Of course, here the questioner takes you out of the atmosphere of our lesson to another juristic issue, which is intercession of humans for humans. So interceding for humans before humans is permissible; rather, it is recommended and praiseworthy. The Prophet said: "Intercede, and you will be rewarded," as in Al-Bukhari and Muslim.

So it is permissible for a person to intercede with a judge, with a ruler, with those in authority, in any matter, whether it is from administrative matters, or from matters of discretionary punishment (ta'zir) and the like... If a person deserves ta'zir, intercession regarding that is permissible. Similarly, intercession in retribution (qisas) is permissible – interceding with the people claiming retribution (ashab ad-dam), with the family of the killed person, or with the injured and wounded person, interceding with him on behalf of the one who injured or wounded him. This intercession is permissible, and it may even be recommended.

As for intercession in a Hadd from the limits of Allah, it is forbidden, based on the explicit hadith of the Messenger of Allah, peace and blessings be upon him, when Usamah bin Zaid interceded in the famous story in Al-Bukhari and Muslim for the Makhzumi woman who stole. He said: "Do you intercede concerning one of the limits of Allah?!" Then the

Prophet, peace and blessings be upon him, became angry, stood and delivered a sermon to the people, and said: "By Allah, if Fatimah, the daughter of Muhammad, were to steal, I would cut off her hand."

Question: He says: Are there hadiths that the Prophet, peace and blessings be upon him, did not fast on Thursdays? He fasted on Mondays...

Answer: It is not reported that the Prophet, peace and blessings be upon him, fasted specifically on Monday and Thursday. But it is reported in Muslim that the Prophet, peace and blessings be upon him, was asked about fasting on Monday, and he said: "That is the day I was born," from the hadith of Abu Qatadah. As for fasting specifically on Monday and Thursday, no authentic hadith has been established regarding that. And Allah knows best.

And Allah the Most High knows best, and may Allah send prayers and peace upon our Prophet Muhammad, and upon his family and all his companions, and may Allah reward you with good.

Lesson Fifteen

Chapter: What Has Been Mentioned That the Cause of the Disbelief of the Children of Adam and Their Abandonment of Their Religion is Exaggeration Concerning the Righteous. (1)

And the statement of Allah the Almighty: "O People of the Scripture, do not commit excess in your religion or say about Allah except the truth." (An-Nisa: 171)

In the Sahih from Ibn Abbas, may Allah be pleased with them both, regarding the statement of Allah the Most High: 'And they said, 'Never leave your gods and never leave Wadd or Suwa' or Yaghuth and Ya'uq and Nasr.' (Noah: 23) He said: These are the names of righteous men from the people of Noah. When they died, Satan inspired their people to set up statues at their gathering places where they used to sit and to name them with their names. They did so, and they were not worshipped until when those (who knew) perished and knowledge was forgotten, they were worshipped." (2)

Ibn Al-Qayyim said: More than one of the Salaf said: When they died, they stayed at their graves, then they made images of them, then when a long time passed, they worshipped them. (3)

All praise is to Allah and it suffices, and prayers and peace be upon the Chosen Prophet, and upon his family, his companions, and those who follow his way. To proceed:

We continue with you in the speech of Shaykh Muhammad bin Abdul-Wahhab - may Allah have mercy on him - where he said:

Chapter: What Has Been Mentioned That the Cause of the Disbelief of the Children of Adam and Their Abandonment of Their Religion is Exaggeration Concerning the Righteous

And the statement of Allah the Almighty: "O People of the Scripture, do not commit excess in your religion or say about Allah except the truth."

(1): The author Shaykh - may Allah have mercy on him - established this chapter to clarify the cause of the disbelief of those who disbelieved from the Children of Adam, and to warn against their way and path. So he provided evidence with the statement of Allah the Most High: "O People of the Scripture..." This verse, even though the addressed are the People of the Scripture, it also applies to people in general, as came from Hudhayfah - may Allah be pleased with him -: "What good brothers the Children of Israel are, if the sweet is for you and the bitter is for them." Meaning, when Allah the Most High speaks and praises some actions performed by the righteous Muslims from the Children of Israel, you apply them to this Ummah as well, and when Allah the Most High censures some actions performed by the disbelievers of the Children of Israel, you make them specific to them... He said: If that is the case, then what good brothers they are for you, if the sweet is for you and the bitter is for them." As reported by Al-Hakim in Al-Mustadrak.

So this verse includes everyone, from the People of the Scripture, as well as from this Ummah.

"And do not commit excess in your religion or say about Allah except the truth." Because the People of the Scripture, the Jews, said about Allah without right that Ezra is the son of Allah. Similarly, the Christians, who are from the People of the Scripture, did, saying that Jesus is the son of Allah. They intended to praise these righteous individuals, so they elevated them from their status of humanity to divinity. This is the exaggeration (Ghuluww) that leads its practitioner - we seek refuge with Allah - to disbelief.

As for the issue of Jesus, peace be upon him, as Allah the Exalted said: "The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a

command] from Him." (An-Nisa: 171) The Jews and Christians differed concerning him, and Allah the Exalted saved the Ummah of Muhammad from this difference which is at opposite extremes.

One group (the Jews) said about Jesus that he was a son of fornication - we seek refuge with Allah - and that he was a lying deceiver (Dajjal), and they pursued him to kill him, but Allah the Exalted saved him and raised him to Himself.

The second group (the Christians): They absolved Jesus of what the Jews accused him of, but they added to that by making him the son of Allah the Almighty - we seek refuge with Allah - and they said about him what you know from them.

So these and those are between extremism and negligence. Those were extreme in their hatred and disbelief in him, and the others were extreme in elevating him and in their love for him until they made him the son of Allah the Exalted - we seek refuge with Allah.

The motive for their worship of Jesus, peace be upon him, was the motive of love. Because of their love for Jesus, peace be upon him, they were excessive concerning him, so they elevated him above his status.

(2): He said: (In the Sahih): Meaning in Sahih Al-Bukhari.

From Ibn Abbas, may Allah be pleased with them both: Regarding the statement of Allah the Exalted: "And they said..." meaning the people of Noah, peace be upon him, among whom he was sent.

"Never leave your gods and never leave Wadd or Suwa' or Yaghuth and Ya'uq and Nasr." So these whose mention came in this verse: Wadd, Suwa', Yaghuth, Ya'uq, and Nasr... these were righteous men. The one who mentioned this statement is Ibn Abbas - may Allah be pleased with them both - the scholar of this Ummah and the interpreter of the Qur'an, about whom the Prophet, peace and blessings be upon him and his family, said: "O Allah, grant him deep understanding in the religion and teach him the interpretation." Meaning, the Tafsir.

Abdullah bin Abbas said: "These are the names of righteous men..." to the end. This is called a Mawquf hadith. A Mawquf hadith is one that stops at the Companion, whether it is his statement or his action.

The statement of a Companion has different forms:

The first form: A Companion says a statement, and another Companion says the opposite.
In this case, the statement of some of them is not a proof against the others. It is not permissible for a Muslim to pick and choose from their statements arbitrarily. The hadith: "My companions are like stars; whichever of them you follow, you will be guided," is weak as mentioned by Ibn Abdul-Barr and others. Rather, one must seek out the evidence, and the closest of these statements to the evidence, then follow that statement which is supported by evidence.

The second form: A Companion says a statement and it becomes well-known from him, and no other Companion opposes him.
This is a proof, because it is a silent consensus (Ijma' Sukuti).

The third form: A Companion says a statement, and it is not well-known, and no one opposes him.
The people of knowledge have differed regarding this form: Is the statement of the Companion a proof or not? The correct opinion is that it is a proof, and this is what is reported from the four Imams - may Allah have mercy on them.

Therefore, the statement of a Companion is called Mawquf, and it is not a Marfu' hadith (attributed to the Prophet).

Then we mentioned the issue of its authority, so we return and comment on it being Mawquf...

There are some forms in which the Mawquf hadith takes the ruling of being Marfu'. Even though it is from the statement of the Companion, it has the ruling of being Marfu':

For example, if the Companion says: "We used to do such and such during the time of the Messenger of Allah, peace and blessings be upon him," or "We used to say," or "We used to do such and such while the Qur'an was being revealed..." This has the ruling of being Marfu'; because the Prophet approved them upon that. It is understood from this that the Prophet did not forbid them from that, so it has the ruling of being Marfu'.

Similarly: If the Companion says a statement about matters of the unseen, and he was not one who narrated extensively from the People of the Scripture, such as speaking about past nations, or speaking about the signs of the Hour, or speaking about the bliss and punishment of the grave, or speaking about what is in Paradise and the Fire, speaking about the Day of Resurrection and its horrors... All this speech - even though its wording is from the Companion - has the ruling of being Marfu'.

The speech of Ibn Abbas here has the ruling of being Marfu'; since he did not witness that time period to be contemporary with those righteous individuals, and he narrated to us their story, he likely heard it from the Prophet, or we say he heard it from the Prophet, peace and blessings be upon him, but he conveyed it in his own words. So it is a Mawquf hadith, but it has the ruling of being Marfu'.

He said: "These are the names of righteous men from the people of Noah. When they died - meaning they passed away - Satan inspired their people to set up statues at their gathering places where they used to sit." Satan may have come to them in some form and placed this suggestion or opinion in them, just as Satan came to Quraysh when they resolved to kill the Messenger of Allah, peace and blessings be upon him, in the form of an old man from Najd, and just as Satan came - as mentioned by the people of history - in the form of an old man to 'Amr bin Luhay Al-Khuza'i, when he was performing Tawaf around the House and saying: "At Your service, O Allah, at Your service. At Your service, You have no partner. At Your service." And they were upon the religion of Ibrahim at that time. So the old man, who was Satan, said to him: "Except a partner who is Yours." He rejected that statement. Then the old man, who was Satan, said: "You possess him and what he possesses." 'Amr, who was the one who brought the idols and introduced them to Quraysh, liked that. So the Arabs said something similar to his statement.

Therefore, Satan may come in the form of an old man, or in the form of a known person on the internet, and he speaks, puts forward opinions, gives fatwas, narrates, establishes principles, and elaborates. So only take from those whose religion you know, from those you know from whom they took, as Ibn Abbas said: "Name your men for us," and Ibn Sirin said: "This knowledge is religion, so look from whom you take your religion."

Similarly, Satan may inspire them with his whisperings, suggesting that they do such and such, little by little.

So these people to whom Satan came - we said he may have come to them in a form, or he may have instilled that in their hearts through whispering.

He said: "To set up statues at their gathering places where they used to sit and to name them with their names. They did so, and they were not worshipped." They did that for motivation in worship. Whenever they saw the images of those righteous people, they increased in obeying Allah the Almighty, and those images urged them to obey Allah the Almighty.

In this is a lesson: The end does not justify the means. Even if this intention was from the good intentions, this means is a prohibited, unlegislated means.

(3): Ibn Al-Qayyim - may Allah have mercy on him - mentioned that they progressed in that step by step. Initially, they stayed at their graves. Then after that, they made these images for them, which motivated them to obey Allah the Almighty, as Al-Qurtubi and others said.

Then after that, Ibn Abbas said: "Until when those (who knew) perished and knowledge was forgotten," and in the narration of Al-Bukhari which the author refers to here: "When knowledge was effaced," meaning knowledge departed and ignorance appeared and became widespread, they were worshipped.

In this is a great issue, which is the issue of excuse based on ignorance (Al-I'dhar bil-Jahl):

Matters of religion are divided into two categories: Fundamentals (Usul) and Subsidiaries (Furu').

These terminologies, even though they were initially coined by the Mu'tazilah and the people of theological rhetoric (Ahl al-Kalam), have been used by the tongues of the renewing scholars like Shaykh al-Islam Ibn Taymiyyah - may Allah have mercy on him - and others.

As for the fundamentals of religion, one is not excused therein due to ignorance. The evidences for this are many, among them: "And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know." (At-Tawbah: 6) Even though Allah the Almighty mentioned that they had not yet heard the proof, and described them as not knowing, He the Exalted described them with polytheism: "from the polytheists."

Also from the evidences is this hadith of Ibn Abbas - may Allah be pleased with them both - where he said: "Until when those (who knew) perished and knowledge was forgotten, they were worshipped." Even though these people were ignorant, they were described as worshippers of other than Allah the Almighty, and they were not excused due to their ignorance. This is regarding the fundamentals.

As for what pertains to the subsidiaries, these are matters that can be excused due to ignorance, whether these subsidiaries are from what is

necessarily known in the religion (Al-Ma'lum min ad-Din bid-Darurah) or what is below that, but with its condition.

The condition for excuse due to ignorance is incapacity (Al-'Ajz) - that he is incapable of removing the ignorance from himself. Then he is excused due to ignorance. But if that is not the case, he is not excused due to ignorance, even if those matters are from the subsidiaries.

The evidence for this is what Abu Dawud, At-Tirmidhi, Ibn Majah, and others reported, that the Prophet, peace and blessings be upon him, said: "Judges are three: one in Paradise and two in the Fire. As for the one in Paradise: a man who knew the truth and judged accordingly. And a man who knew the truth but was unjust in his judgment, so he is in the Fire. And a man who judged the people based on ignorance, so he is in the Fire." Even though he was ignorant, he was not excused. Why? Because he was not incapable of removing the ignorance from himself.

Therefore, the matter is based on this division.

Those who differ on this issue are of two types:

The first type: Those who excuse due to ignorance absolutely, whether in the fundamentals of religion or the subsidiaries of religion. These are the opponents of the "outside" (i.e., outside the Islamic state).

The second type: Those who do not excuse due to ignorance and declare the one who excuses to be a disbeliever. These are the opponents of the "inside" (i.e., inside the Islamic state).

As for those who excuse due to ignorance absolutely, the excuse due to ignorance is what has made them ignorant to us. The main reason, if you follow the conditions of the opponents of the Islamic state, you find it is this issue: that the Islamic state does not excuse due to ignorance in major Shirk. For this reason, they strove in disputing it, refuting it, and warning against it, and they are many (...) (1) who excuse due to ignorance in fundamentals and subsidiaries. Because of that, they launched attacks against the Islamic state, claiming it does such and such, but the main driver for their enmity is this issue.

(1) A digression is omitted.

As for those who opposed on the contrary, they said there is no excuse due to ignorance absolutely. Then they added to that by declaring the one who excuses to be a disbeliever absolutely, without detail. Their speech

leads to invalid necessary consequences that indicate the invalidity of their saying:

The first of these consequences is that it necessitates declaring every person who disagrees regarding takfir (declaring someone a disbeliever) for a specific statement or action to be a disbeliever.

There are issues from the matters of takfir in which the scholars have differed regarding takfir for them. Some declared disbelief for them and some did not. They are many. For example, what we mentioned in some previous lessons about standing at the grave of the Prophet and saying, "O Messenger of Allah, intercede for me with Allah..." This issue is one in which the earlier scholars like Shaykh al-Islam Ibn Kathir and others differed... And we, when mentioning the difference, did not mention a preponderance in this issue; we only pointed to their difference.

Similarly, the issue of An-Nushrah (a type of counter-magic), which is from the types of magic, yet the scholars differed regarding takfir for it. Similarly, the issue of wearing a cross, the scholars differed regarding takfir for it. And many other issues follow this pattern, like the issue of abandoning prayer, the issue of abandoning Zakat, and others. We find that some scholars declared disbelief for them and some did not.

So the one who declares the excuser to be a disbeliever absolutely must necessarily declare those who disagree with him in these issues to be disbelievers – those who disagree regarding takfir for a statement or action that he considers to be among the matters of disbelief, while other Imams of the religion do not see that action or statement as being from the matters of disbelief. This is the first necessary consequence.

The second necessary consequence: It necessitates declaring everyone who affirms a preventive factor (mani') from the preventives of takfir – while he disagrees with counting it among the preventives – to be a disbeliever. Because the issue of excuse due to ignorance is from the preventives of takfir. But we mentioned the previous detail that sometimes it is a preventive, and in some scenarios it is not considered a preventive that prevents takfir. So just as he declared those who disagreed with him regarding counting this preventive to be disbelievers, he must necessarily declare those who disagree with him regarding counting some other preventives to be disbelievers.

As an example of that: the issue of compulsion (Al-Ikrah). The scholars - may Allah have mercy on them - are unanimously agreed on counting compulsion as one of the preventives of takfir. But they differed after that

regarding the scenarios of compulsion. Some counted compulsion as a preventive from the preventives of takfir only in disbelieving statements, not in actions. Some said it applies to both statements and actions.

Then we find that some scholars mentioned that imprisonment is compulsion, and that being shackled is compulsion. So they considered imprisonment to be compulsion. Then they differed after that regarding the duration of imprisonment. Some said: If it is short, it is not considered compulsion; if it is long, then it is compulsion. Some said: Whether short or long, merely being shackled is compulsion. So if a person named Zayd was imprisoned for one day and uttered a statement of Shirk under the pressure of this imprisonment, those who said that being shackled is compulsion did not declare this man a disbeliever, even though he uttered Shirk. And those who said: Imprisonment is not compulsion unless it is long, said: This person fell into disbelief, and disbelief occurred from him, so he is a disbelieving polytheist because of that, and no consideration is given to this preventive, which is the preventive of compulsion.

Do these people say, in addition to that, that this is a polytheist, and whoever refrains from declaring him a disbeliever has refrained from declaring polytheists to be disbelievers, so he is a polytheist, or he is a Jahmi, or he is from the extreme Murji'ah...? They do not say that. Why? Because they differed in excusing based on this preventive in this scenario, and all of them declare polytheists to be disbelievers.

So these people must necessarily declare those scholars from the predecessors who disagreed regarding counting some preventives to be disbelievers.

Then the third necessary consequence: It necessitates declaring those who disagree regarding declaring specific individuals (a'yan) to be disbelievers to be disbelievers themselves.

Scholars, past and present, have always differed in applying disbelief to specific individuals. Did some of them declare others to be disbelievers?! We find Tawus Al-Yamani - may Allah have mercy on him - saying: "I am amazed at our brothers from the people of Iraq; they call Al-Hajjaj a believer." Even though they disagreed with him in declaring Al-Hajjaj a disbeliever, he described them as brothers: "I am amazed at our brothers from the people of Iraq; they call Al-Hajjaj a believer."

Then measure by that the declaration of Yazid bin Mu'awiyah as a disbeliever, the declaration of Al-Ma'mun as a disbeliever, the declaration of so-and-so and so-and-so as disbelievers. Everyone who disagrees in

declaring some of these specific individuals to be disbelievers must necessarily be declared a disbeliever himself. Even people from whom they took these issues or took from their general statements or some of their general statements on these issues, like Shaykh Sulayman bin Sahman - may Allah have mercy on him. Shaykh Sulayman did not declare the tyrant Abdul-Aziz bin Abdul-Rahman bin Faisal Al Saud a disbeliever; rather, he issued a fatwa to fight those who revolted against him, declared them disbelievers, and described them as rebels (bughat), and they are "brothers of those who obey Allah." These people must necessarily declare this scholar, Sulayman bin Sahman, a disbeliever. Why? Because he disagreed with us in applying disbelief to some specific individuals whom we choose to declare as disbelievers. This is a necessary consequence.

Similarly, from the consequences that these people are bound by is: Declaring the people of innovation – those whom the scholars, past and present, have agreed upon regarding their Islam despite their misguidance, like the general body of the Murji'ah and the Ash'aris – to be disbelievers. No one from the people of knowledge from whom the Sunnah is taken and from whom the creed is taken has said that these are disbelievers. Even if they ruled some of their specific individuals to be disbelievers, and even if they ruled some of their groups to be disbelievers, they did not generalize disbelief to all Murji'ah nor to all Ash'aris, even though they are the most deserving people to be refuted, their falsehood debunked, and their doubts addressed. Yet, they stopped short of declaring them disbelievers.

These are necessary consequences by which the corruption of this methodology is known, among other consequences... So either the proponent of this view must adhere to them – and this indicates the invalidity of his saying, as he comes with a saying unprecedented – or he must deny these consequences and fabricate a saying between the two sayings.

And from 'Umar, may Allah be pleased with him, that the Messenger of Allah, peace and blessings be upon him, said: "Do not exaggerate in praising me as the Christians exaggerated in praising the son of Mary. I am only a servant. So say: The servant of Allah and His Messenger." Reported by both (Al-Bukhari and Muslim). (1)

And in the Sahih from Ibn Abbas, who said: The Messenger of Allah, peace and blessings be upon him, said: "Beware of exaggeration, for indeed those before you were destroyed by exaggeration." (2)

And Muslim reports from Ibn Mas'ud: that the Messenger of Allah, peace and blessings be upon him, said: "The extremists have perished." He said it three times. (3)

(1): Then the author Shaykh, may Allah have mercy on him, mentioned the hadith from 'Umar - may Allah be pleased with him and grant him pleasure - who was among the most eager people to protect the sanctity of Tawheed from being violated. 'Umar, who when he saw people praying or flocking to the tree under which the believers, may Allah be pleased with them, gave the pledge of allegiance to the Messenger of Allah, peace and blessings be upon him, to fight to the death, 'Umar - may Allah be pleased with him - cut it down to block the means and avenues to Shirk... Here, 'Umar narrates from the Messenger of Allah, peace and blessings be upon him, that he said:

"Do not exaggerate in praising me": Meaning, do not increase in praising me so that you raise me from the status of humanity to the status of divinity.

"As the Christians exaggerated in praising Jesus, the son of Mary." What did the Christians do? They elevated him above his status, as we presented earlier.

He said: "I am only a servant. So say: The servant of Allah and His Messenger." As reported by both in the two Sahihs. Many of those who ascribe to this Ummah have also done similarly; they exaggerated concerning its figures. The Sufis exaggerated concerning the Messenger of Allah, peace and blessings be upon him, and did not heed his prohibition against exaggerating concerning him. So they elevated him above his status and attributed to him attributes and characteristics of Lordship. They sought relief from him besides Allah, sought help from him besides Allah, and asked him for support (madad) besides Allah the Exalted, thus disbelieving by that.

Similarly, the Rafidah (Shi'a) exaggerated concerning 'Ali, Al-Hasan, Al-Husain, Fatimah, Al-'Abbas, and others, until the vanguards of the Rafidah from the extremists at that time came to 'Ali - may Allah be pleased with him and grant him pleasure - and said: "Testify that you are our lord." So 'Ali gathered them - they were three - and dug a trench for them, lit a fire in it, and burned them. He said:

"When I see a matter that is reprehensible,
I ignite my fire and call for Qanbar."

Ibn Abbas, may Allah be pleased with them both, disapproved of the method of killing, which was burning, but he approved of the killing in principle (the basis of killing these people) and said: "If the matter were up to me, I would have killed them with the sword." And he narrated from the Messenger of Allah, peace and blessings be upon him: "Whoever changes his religion, kill him," as in Al-Bukhari.

So the Companions - may Allah's pleasure be upon them all - agreed upon killing those who exaggerate in praising any human, elevating him from his status to the status of Lordship, then supplicating to him besides Allah, or seeking relief from him besides Allah, or directing any form of worship to him - we seek refuge with Allah.

(2): Also, he mentioned the hadith of the Prophet, peace and blessings be upon him, warning against exaggeration: As passed with us regarding the exaggeration of the Jews concerning Ezra and the exaggeration of the Christians concerning Jesus.

"Beware of exaggeration, for indeed those before you were destroyed by exaggeration."

(3): And Muslim reports from Ibn Mas'ud - may Allah be pleased with him - that the Messenger of Allah, peace and blessings be upon him, said: "The extremists have perished." He said it three times.
The Mutanaṭṭi' (extremist) is the one who is artificially precise in something, going to excess in it.

Therefore, the Prophet, peace and blessings be upon him, forbade exaggeration, and this is a general prohibition: exaggeration in statements, in actions, and in everything.

Yes...

It contains issues:

The First: That whoever understands this chapter and the two chapters after it, the strangeness of Islam becomes clear to him, and he sees the amazing power of Allah and how He turns the hearts.
The Second: Knowing that the first Shirk that occurred on earth was due to the pretext of the righteous. (1)
The Third: Knowing the first thing by which the religion of the prophets was changed, and what caused that, along with knowing that Allah sent them.
The Fourth: Knowing the cause for the acceptance of innovations, even though the divine laws and innate dispositions reject them.

The Fifth: That the cause of all that is mixing truth with falsehood. The first: love for the righteous. The second: people from the people of knowledge and religion did something intending good by it, but those after them thought they intended other than that.
The Sixth: Explanation of the verse in Surah Noah.
The Seventh: Knowing the nature of the human being in that truth decreases in his heart and falsehood increases.
The Eighth: That in it is evidence for what is reported from some of the Salaf: that innovations are a cause of disbelief. (2)
The Ninth: Knowing Satan's awareness of what innovation leads to, even if the doer's intention is good.
The Tenth: Knowing the comprehensive principle, which is: the prohibition of exaggeration, and knowing what it leads to.
The Eleventh: The harm of staying at a grave for the sake of a righteous deed.
The Twelfth: Knowing the prohibition of statues, and the wisdom in removing them.
The Thirteenth: Knowing the greatness of the importance of this story, and the severe need for it, along with the neglect of it.
The Fourteenth: And it is the most amazing thing: their reading – meaning the people of innovation – of it in the books of Tafsir and Hadith, and their understanding of the meaning of the speech, and yet Allah places a barrier between them and their hearts until they believed that the action of the people of Noah is the best of worships, and they believed that what Allah and His Messenger forbade is the disbelief that permits blood and wealth.
The Fifteenth: The explicit statement that they only intended intercession.
The Sixteenth: Their assumption that the scholars who made the images intended that.
The Seventeenth: The great clarification in his statement: "Do not exaggerate in praising me as the Christians exaggerated in praising the son of Mary." And the prayers and peace of Allah be upon the one who conveyed the clear message.
The Eighteenth: His advice to us about the perishment of the extremists.
The Nineteenth: The explicit statement that they were not worshipped until knowledge was forgotten, so in it is the clarification of knowing the value of its existence and the harm of its loss.
The Twentieth: That the cause of the loss of knowledge is the death of the scholars. (3)

(1): These are weighty issues, among them: Knowing that the first Shirk that occurred on the face of the earth was due to the pretext of the righteous: So not all Shirk comes out of obstinacy, confrontation,

rejection, and arrogance. Rather, there are those who associate partners with Allah the Exalted due to a doubt, or ignorance, or misinterpretation. But that does not become a preventive factor in his case.

(2): He mentioned from the issues, saying: (That in it is evidence for what is reported from some of the Salaf: that innovations are a cause of disbelief): Satan deals with the son of Adam in stages:

Initially, he tries to make him fall into Shirk. If he cannot, then he tries to make him fall into innovation (bid'ah), because one rarely repents from innovation. The innovator sees himself as being upon correctness, so how can he repent from correctness?!

If he cannot, then he tries to make him fall into major sins. If he cannot, then minor sins. Then occupying oneself with permissible matters, or occupying oneself with what is inferior over what is superior, and so on... Satan continues with the son of Adam, trying to mislead him and make him fall into his snares.

So Ahlus-Sunnah believe that faith increases and decreases. It increases with obedience and decreases with disobedience. Therefore, obedience leads to its like, and disobedience likewise leads to its like. So the more a person plunges into disobedience - we seek refuge with Allah - or into innovations - we seek refuge with Allah - step by step, his condition may reach disbelief - we seek refuge with Allah. Therefore, they said: "Disobedience is the herald of disbelief."

(3): Similarly, he mentioned from the issues - may Allah have mercy on him: (That the cause of the loss of knowledge is the death of the scholars): This matter is one of the causes, and it is not all the causes. A hadith has come regarding that.

Also from the causes of the loss of knowledge is the misguidance of the scholars. As it is said, "The slip of a scholar is the slip of the world." For by the slip of an followed scholar, many people who follow him slip. This is also from the causes of the loss of knowledge, and there are other causes for its loss.

Yes..
Chapter: The Severity of the Warning Against One Who Worships Allah at the Grave of a Righteous Man – So What About One Who Worships the Grave Itself? (1)

(1) The author, may Allah have mercy on him, established this chapter and the one following it due to their connection to the previous chapter,

and as a warning and admonition against everything that might lead its doer, or could potentially lead its doer, to falling into Shirk (polytheism). This is part of safeguarding the sanctity of Tawheed (monotheism). A severe warning has come regarding one who worships Allah, the Majestic and Exalted, at the grave of a righteous man, so what about one who worships the grave itself?!

Those who took graves as mosques, whom the Prophet ﷺ described in these hadiths as the worst of creation, are of two types:

The First Type: They prayed to Allah, the Majestic and Exalted, at these graves out of veneration for the inhabitants of the graves. These people are upon innovation (Bid'ah) and upon a great sin.

It is authentically reported from the Prophet ﷺ, as in the hadith of Abu Sa'eed Al-Khudri, may Allah be pleased with him, that the Prophet ﷺ said: "The entire earth is a mosque, except for graveyards and bathrooms." We are prohibited from praying in graveyards, just as we are prohibited from praying in bathrooms, and just as we are prohibited from praying in camel resting places. There are specific places that are exceptions... among these places are graveyards. For a man to pray to Allah, the Majestic and Exalted, in a graveyard, to pray to Allah at the grave of a righteous man – this is a sin, and we have been prohibited from it. So what about the other type?

The Type That Constitutes Apostasy (Kufr): That he prays to the grave, to the inhabitant of the grave, prostrates to him, or worships him with any form of worship – we seek refuge with Allah. This person enters the meaning (of being the worst of creation) completely and fully. As for the first type, they enter the meaning partially, not fully.

In Al-Saheeh (i.e., Saheeh Al-Bukhari and Muslim), it is reported from 'Aishah that Umm Salamah mentioned to the Messenger of Allah ﷺ a church she had seen in the land of Abyssinia and the images that were in it. He ﷺ said: "Those people, when a righteous man or a righteous slave among them dies, they build a place of worship over his grave and place those images in it. They are the worst of creation in the sight of Allah." (1)

These people combined two trials: the trial of graves and the trial of statues.

Also from her ('Aishah): She said: "When the Messenger of Allah ﷺ was struck by his final illness, he began to throw a cloak of his over his face. When he felt distressed by it, he would remove it. While in that state, he said: 'May the curse of Allah be upon the Jews and the Christians, for they took the graves of their prophets as places of worship.'" She said: "He was warning against what they had done. Were it not for that, his grave would have been made prominent, but he feared that it might be taken as a mosque." Reported by Al-Bukhari and Muslim. (2)

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(1) The author's statement "In Al-Saheeh" refers to its presence in both Saheeh Al-Bukhari and Muslim. This hadith indicates the prohibition of praying in churches. Churches are the places of worship of the Christians.

The ruling on demolishing churches is divided into four categories:

Churches in the Arabian Peninsula: These must always be demolished, based on the mutawatir (widely transmitted) narrations from the Messenger of Allah ﷺ: "Two religions shall not coexist in the Arabian Peninsula," "Expel the polytheists from the Arabian Peninsula," "Expel the Jews from the Arabian Peninsula," "Expel the Jews and Christians from the Arabian Peninsula," etc.

Churches built newly in an Islamic land: This is due to weakness among the Muslims, ignorance, disobedience, preoccupation, lack of knowledge about the reality of those Christians, or other similar reasons. These must also be demolished and not left standing.

Churches built in a land of disbelief (Dar al-Kufr) that was conquered by force (i.e., through fighting): These are likewise to be demolished and not left standing.

The fourth and final category: Churches built in a land of disbelief that was opened through a peace treaty (Sulh). These are left standing, but the apparent symbols of Shirk within them are removed.

If a Muslim prays in those locations (where prayer is prohibited), he has committed a sin, but his prayer is valid.

Another example of prohibited places for prayer is the prohibition of praying in Masjid al-Dirar (the Mosque of Harm).

However, the difference between Masjid al-Dirar and churches is: Prayer in churches is prohibited but valid, while prayer in Masjid al-Dirar is prohibited and invalid, as stated by some scholars.

Also, among the places we previously mentioned where prayer is prohibited are graveyards. If a grave is found inside a mosque, we consider:

If the mosque was built first and then the grave was introduced into it, then that grave must be exhumed and the body removed.

If the grave existed first and then a mosque was built over it, then that mosque must be demolished.

All these issues are for the purpose of safeguarding the sanctity of Tawheed, and all of them fall under the principle of "Blocking the Means" (Sadd al-Dhara'i) that lead to Shirk, even if they are not Shirk in and of themselves.

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(2) Also, in the hadiths cited by the author: "May the curse of Allah be upon the Jews and the Christians..." The issue of cursing (La'n) we have discussed previously.

"They took the graves of their prophets as mosques" – this can carry both meanings, as passed with us. It could mean they built mosques over them and prayed to them, worshiped them... Or it could mean they prayed at them out of veneration for their inhabitants. All of this leads its doer to being deserving of the curse. Because 'Aishah, may Allah be pleased with her, said: "He was warning against what they had done." So 'Aishah understood from the Prophet's ﷺ statement – even though it was directed at the Jews and Christians – that the Prophet ﷺ was warning his nation against doing that.

And Muslim (i.e., in Sahih Muslim) reports from Jundub bin 'Abdullah who said: I heard the Prophet ﷺ five days before he died, saying: "I disavow to Allah having any close friend (Khalil) from among you. For indeed Allah has taken me as a close friend, just as He took Ibrahim as a close friend. If I were to take anyone from my nation as a close friend, I

would have taken Abu Bakr as a close friend. Behold! Those who came before you used to take the graves of their prophets as places of worship. Behold! Do not take graves as mosques, for I indeed forbid you from that." (1)

So he forbade it at the end of his life. Then he cursed, while in the throes of death, those who did it. And praying at them is part of that, even if no mosque is built. This is the meaning of her ('Aishah's) statement: "He feared that it might be taken as a mosque." For the Companions would not have built a mosque around his grave. Indeed, every place where prayer is intended has been taken as a mosque. Rather, every place where prayer is performed is called a mosque, as he ﷺ said: "The earth has been made for me a mosque and a means of purification." (2)

Ahmad reported with a good chain (Jayyid) from Ibn Mas'ud, may Allah be pleased with him, marfu' (attributed to the Prophet): "Among the worst of people are those whom the Hour will find alive, and those who take graves as mosques." Abu Hatim reported it in his Saheeh. (3)

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(1) The hadith: "I disavow to Allah that I should have any Khalil from among you." Al-Khullah is the highest degree of love. It is called such because it permeates (Takhallul) the heart, as they say: "It has permeated the places of the soul." Therefore, the close friend is called Khalil. So the Prophet ﷺ disavowed having this specific, highest level of friendship for anyone from among the people.

Then he said: "For indeed Allah has taken me as a Khalil, just as He took Ibrahim as a Khalil." Al-'Allamah Ibn al-Qayyim, may Allah have mercy on him, discussed and refuted those who claimed that Mahabbah (love) is higher than Khullah, and that Ibrahim is the Khalil al-Rahman (Close Friend of the Most Merciful) and Muhammad is the Habeeb al-Rahman (Beloved of the Most Merciful). He said that this is their ignorance; rather, the opposite is correct. Muhammad ﷺ is the Khalil al-Rahman, just as Ibrahim, peace be upon him, is the Khalil al-Rahman.

He ﷺ said: "Just as He took Ibrahim as a Khalil, and if I were to take anyone from my nation as a Khalil, I would have taken Abu Bakr as a Khalil." This indicates the high status of Abu Bakr, may Allah be pleased with him. Some scholars used this hadith as proof for the validity of Abu Bakr's caliphate, may Allah be pleased with him.

...to the end of the hadith.

(2) Then the Shaykh, may Allah have mercy on him, discussed the understanding of these hadiths and the clarification of this issue. He said:

He forbade it at the end of his life. The more serious a matter is, the more a person forbids it at the end of his life; for at the end of his life, he only speaks about the most important matters, occupying himself above what is less than that. So this matter is among the great matters that the Prophet ﷺ forbade.

Then he cursed, while in the throes of death, those who did it. And praying at them is part of that, even if no mosque is built. He evidence for that is the Prophet's ﷺ statement: "The earth has been made for me a mosque and a means of purification." Since it is a place of prostration (Sujood), it is called a mosque, even if no structure is built on it.

(3) He said: This is the meaning of her statement – meaning the statement of 'Aishah, may Allah be pleased with her – "He feared" (Khashiya). It has been recited with a Dammah on the Kha (Khashiya) and with a Fathah (Khashiya). If it is with a Dammah, it means the Companions were the ones who feared that the Prophet's grave would be taken as a mosque, so they were extremely careful to prevent that. If it is with a Fathah, it indicates that the Prophet ﷺ himself was the one who feared that it would be taken as a mosque.

Points of Benefit Derived from this Chapter:

First: What the Messenger ﷺ mentioned regarding those who build a mosque in which they worship Allah, even if the doer's intention is sound (i.e., it is still forbidden).

Second: The prohibition of images (statues, etc.), and the severity of the matter regarding that.

Third: The lesson from his emphasis on this – how he first explained it, then five days before his death he said what he said, and then while in the throes of death, he did not suffice with what had already been conveyed but reiterated it.

Fourth: His prohibition of doing that at his grave before the grave even existed.

Fifth: That it is from the ways of the Jews and Christians regarding the graves of their prophets.

Sixth: His cursing them for that.

Seventh: That his intent was to warn us against (doing the same at) his grave.

Eighth: The reason for not making his grave prominent.

Ninth: The meaning of "taking them as mosques."

Tenth: That he coupled "those who take them as mosques" with "those upon whom the Hour will be established," mentioning the means that lead to Shirk before its actual occurrence, along with its severe consequence. (1)

Eleventh: His mention of it in his sermon five days before his death is a refutation of the two sects who are the worst of the people of innovation – to the extent that some scholars excluded them from the seventy-two sects (destined for the Fire) – and they are the Rafidah (Rejectionists, extreme Shi'a) and the Jahmiyyah. It was due to the Rafidah that Shirk and grave worship occurred, and they were the first to build mosques over graves. (2)

Twelfth: The severity of the pangs of death that Allah tested him with.

Thirteenth: The honor Allah bestowed upon him with Al-Khullah (close friendship).

Fourteenth: The clear statement that Al-Khullah is higher than Al-Mahabbah (general love).

Fifteenth: The clear statement that Al-Siddiq (Abu Bakr) is the best of the Companions.

Sixteenth: The indication to his caliphate.

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(1) Regarding the Tenth Point: He coupled "taking them as mosques" with "those upon whom the Hour will be established." This, along with the general knowledge that the Hour will only be established upon the worst of people, and that the Hour will not come while there is still someone saying "La ilaha illa Allah" (1) or "Allah, Allah" (2) as reported

in Muslim – this indicates that directing worship to the inhabitants of graves is Major Shirk that expels one from the religion. For the Hour will only be established upon the disbelievers.

If life no longer contains Tawheed, and there are no people of Tawheed left, then it has no value. If a soul contains no Tawheed, it has no value and is among the perishable things that may be rightfully killed and destroyed. If this is the state of the world, then the Hour will be established because life at that point has no value.

(2) Also, in the points of benefit, he mentioned the issue of the Jahmiyyah, pointing out that some of the Salaf (righteous predecessors) excluded them from the seventy-two sects. These sects are called the deviant sects. The Prophet ﷺ said: "My Ummah will split into seventy-three sects, all of them in the Fire except one." (Reported by Ahmad, etc.)

He said "all of them in the Fire," while also saying "my Ummah." The scholars, may Allah have mercy on them, have ways of explaining this:

One Way: They said that the Prophet's ﷺ statement "my Ummah" means in relation to what they were – meaning, they were from my Ummah, but afterwards they departed from it, and thus they will abide in the Fire. This is one opinion.

However, the correct opinion is that his statement "all of them in the Fire" is a form of threat for the people of major sins. They are from his Ummah, meaning these deviant sects that did not commit a nullifier of Islam that takes them outside of Islam entirely. This threat applies to them just as it applies to other people of major sins, as we discuss regarding other people of major sins – they are under the will of Allah, the Majestic and Exalted, on the Day of Resurrection.

Because of this opinion, which is the view of the majority in interpreting the meaning of "all of them in the Fire," when they spoke about the deviant sects and explicitly stated that they are not outside of Islam, they consequently excluded some sects from the seventy-two.

From the sects they excluded, he mentioned:

(The Jahmiyyah): The Jahmiyyah went astray in two main areas (their most prominent errors):

In the chapter of Divine Names and Attributes. They
are Mu'attilah (negators/deniers) in this chapter.

In the chapter of Faith and Disbelief. They say that faith (Eeman) is merely ma'rifah (knowledge/recognition), as their leader, Jahm bin Safwan, said.

The Salaf, may Allah be pleased with them, sometimes would label a person as a "Jahmi," even if his speech in the chapter of Faith and Disbelief was according to the creed of Ahl al-Sunnah wal-Jama'ah. They meant that he was a Jahmi in the chapter of Divine Names and Attributes. And sometimes they would label a person as a Jahmi – especially among contemporaries – and we examine his speech and find that his speech in the chapter of Divine Names and Attributes is exactly in line with the methodology of the Salaf, but in the chapter of Faith and Disbelief, he is upon the creed of the Jahmiyyah, saying that faith is mere recognition. So whoever recognizes Allah is a believer, no matter what major sins he commits, no matter what nullifiers he commits, no matter what acts of Shirk he commits... he is, according to them, a believer – we seek refuge with Allah.

The Jahmiyyah were declared disbelievers by a number of the Salaf, like Ahmad bin Hanbal, may Allah have mercy on him, in his book "Al-Radd 'ala al-Zanadiqah" (The Refutation of the Heretics), and other Imams also declared them disbelievers.

He also mentioned the issue of:

(The Rafidah): They were called "Rafidah" (Rejectionists) initially because of their rejection (Rafd) of the leadership of the two Shaykhs, Abu Bakr and 'Umar. Then afterwards, they were called Rafidah due to their rejection of Islam itself.

The Rafidah are a sect from among the sects of the Shi'a. They are the ones called Ja'fariyyah – falsely and slanderously attributed to Imam Ja'far al-Sadiq. They are also known as Imamiyyah because of their doctrine of Imamah (divinely appointed leadership), which they consider a fundamental principle of religion. Whoever does not believe in Imamah according to them is a disbeliever. They are also called Ithna 'Ashariyyah (Twelvers) because they believe in twelve Imams from the lineage of 'Ali bin Abi Talib, may Allah be pleased with him.

Regarding these Rafidah, people are divided into three groups:

First Group: People who affirm the Islam of the Rafidah, considering them a faction or a sect from among the deviant sects of Muslims. These people either do not know Islam, or they do not know the Rafidah, or they

know neither Islam nor the Rafidah. The weakness of their opinion makes further refutation unnecessary.

Second Group: People who said that the Rafidah are original disbelievers (Kuffar Asliyyoon), due to the grave and monstrous beliefs and actions found among the Rafidah, which led these people to say that the Rafidah are original disbelievers.

The correct opinion and the preponderant view is that they are apostate disbelievers (Kuffar Murtaddoon). The explanation for this is that the Rafidah who ascribed to Islam, then sought aid from other than Allah, sought help from other than Allah, slaughtered for other than Allah, slandered the Mother of the Believers 'Aishah, claimed that the Quran has been distorted, and declared the general body of the Prophet's Companions to be disbelievers, and other nullifiers that you know from them – these Rafidah are apostates.

How can we say they are apostates? One might say that they never had any valid Islam to begin with, for us to then rule that they apostatized. Apostasy, according to the majority of scholars, is: The cutting off of Islam. It means a person was upon Islam, then he cut it off. So then he is ruled an apostate.

The Rafidah – one might say they never entered Islam originally for us to rule them apostates... We say: There is true Islam and there is legal/presumptive Islam (Hukmi). There is true disbelief and legal/presumptive disbelief. There is true apostasy and legal/presumptive apostasy.

We summarize this by saying:

True Islam is what you know – one who fulfills the conditions of "La ilaha illa Allah," most of which are conditions of the heart. This refers to the Islam that saves its possessor from the Fire on the Day of Resurrection: sincerity, truthfulness, certainty... these are matters of the heart.

A person might say to us he is a Muslim, pronounces the two testimonies, we see him praying, even fighting alongside us, but he has doubt in his heart and is a hypocrite. This person has legal/presumptive Islam, not true Islam. We rule him to be a Muslim in the rulings of this world, but in the Hereafter, he will abide eternally in the Hellfire.

So, true Islam is when the outward and inward align. This is a true Muslim.
Legal/presumptive Islam is the outward without the inward.

A man we see manifesting the rites of Islam, but he has committed a nullifier we are unaware of – this person has legal/presumptive Islam.

True Disbelief and Legal/Presumptive Disbelief are the opposite of that:

The true disbeliever is one who disbelieves in Allah for any reason and never entered Islam at all. This is a true disbeliever.

The children of disbelievers – there is a difference of opinion concerning those who have not reached puberty – these have legal/presumptive disbelief, not true disbelief; due to the hadith of Al-Sa'b bin Jaththamah, when they killed the offspring of the polytheists, the Prophet ﷺ said: "They are from them," and in another narration: "From their fathers." (In Al-Sahihain)

Now we come to Apostasy:

True Apostasy: A man who had true Islam, then committed a nullifier from the nullifiers of Islam. This is an apostate in the true sense. He was upon Islam, then he cut it off.

Legal/Presumptive Apostasy: A hypocrite who never truly submitted. He outwardly shows Islam and inwardly conceals hypocrisy. Then, after that, he commits a nullifier, or he says, "I never submitted at all, Islam never entered my heart," and he states that explicitly. Do we treat him according to the ruling of an original disbeliever or an apostate disbeliever?

He is treated according to the ruling of an apostate disbeliever.

If we captured a spy today, for example, and he said during interrogation that he is a Christian and never submitted at all, and that he was only pretending to be a Muslim, hiding disbelief while showing Islam – do we rule him according to the rulings for original disbelievers?

No, we do not rule him according to the rulings for original disbelievers; we rule him according to the rulings for apostates, even if he claims that. This is legal/presumptive apostasy.

Therefore, the Rafidah have legal/presumptive apostasy, even if they never truly submitted. However, they have legal/presumptive apostasy, and the rulings of apostates are applied to them.

Yes...

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(1) "The Hour will not be established upon anyone saying: 'La ilaha illa Allah'." – Sahih Ibn Hibban.
(2) "The Hour will not be established upon anyone saying: 'Allah, Allah'." – Reported by Muslim.

Chapter: What Has Been Mentioned Regarding How Exaggeration in Venerating the Graves of the Righteous Turns Them into Idols Worshipped Besides Allah (1)

Malik reported in Al-Muwatta that the Messenger of Allah ﷺ said: "O Allah, do not make my grave an idol to be worshipped. The wrath of Allah has become severe upon a people who took the graves of their prophets as places of worship."

Ibn Jarir reported with his chain from Sufyan, from Mansur, from Mujahid, regarding His statement (in the Quran): "And [have you considered] Al-Lat and Al-Uzza?" (Quran 53:19). He (Mujahid) said: "He used to prepare sawiq (a type of barley gruel) for the pilgrims. When he died, they dwelt at his grave (in devotion)."

Abu Al-Jawza' similarly reported from Ibn 'Abbas: "He used to prepare sawiq for the pilgrims."

And from Ibn 'Abbas, may Allah be pleased with them both, said: "The Messenger of Allah ﷺ cursed the women who visit graves, and those who take them as mosques and place lamps on them." Reported by the Authors of the Sunan. (1)

This chapter is related to what has preceded...

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(1) The chapter title: "What Has Been Mentioned Regarding How Exaggeration in Venerating the Graves of the Righteous Turns Them into Idols Worshipped Besides Allah." We have already discussed the difference between an idol (Wathan) and a statue/image (Sanam). Here is

a clarification of that from the speech of the Messenger of Allah ﷺ: "O Allah, do not make my grave an idol to be worshipped." So a grave, a shrine (Mashhad), a statue, a cross, or anything else to which worship is directed besides Allah is called an idol (Wathan). As for that which is made in the form of an image, it is a statue/image (Sanam).

This also contains a warning against this action, which is worshipping graves, to the extent that those graves are called idols.

He mentions the narrations that explain the meaning or origin of the name "Al-Lat" – that it was a righteous man who used to prepare sawiq for the pilgrims. When he died and was buried, his grave was worshipped and acts of worship were directed to it.

It was previously mentioned in past lessons that these became the names of idols later on. There is no contradiction, as some might think, between these reports and those. There is no harm in stating that it was such and such, then it became so and so...

We have also discussed the gradual process, how Satan gradually leads the son of Adam into Shirk, step by step, making it appealing to him little by little.

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(2) In the hadith of Ibn 'Abbas: "The Messenger of Allah ﷺ cursed the women who visit graves, and those who take them as mosques and place lamps on them."

As for his statement, "The Messenger of Allah ﷺ cursed the women who visit graves," the scholars, may Allah have mercy on them, have differed regarding the issue of a woman visiting graves or cemeteries. There are three opinions:

First Opinion: This is the view of some Malikis, Shafi'is, and Hanafis, and one narration from Ahmad. It is also the view of most Hadith scholars. It is the prohibition of women visiting cemeteries.

Second Opinion: This is held by some Shafi'is and Malikis. It is the view that it is disliked (Makruh) for women to visit cemeteries, based on the hadith of Umm 'Atiyyah: "We were forbidden from visiting graves, but it was not made absolutely binding upon us."

Third Opinion: This is the opinion that it is permissible for women to visit cemeteries. This is the view of most Malikis and Hanafis, and it is another narration from Imam Ahmad, may Allah have mercy on him – that it is permissible for a woman to visit the cemetery, provided it does not involve a likely source of temptation (Fitnah) or excessive lamentation.

They used several evidences for this, including: The action of 'Aishah, may Allah be pleased with her, visiting the grave of her brother 'Abd al-Rahman; the hadith of 'Aishah about the supplication for entering graveyards, which the Messenger of Allah ﷺ taught her; and the hadith of Anas, as reported by Muslim, where the Prophet ﷺ passed by a woman crying at a grave and said: "Fear Allah and be patient."

This part of the hadith is not the main evidence for this chapter. The main evidence for which Shaykh Muhammad (bin Abdul-Wahhab) brought the hadith is the second part: "and those who take them as mosques and place lamps on them" – those who stay at graves overnight and place lamps on them, lighting them over these graves out of veneration for their inhabitants, and because they have taken them as mosques. Mosques are visited day and night, so they placed lamps on them.

The one who does this is cursed by the tongue of the Messenger of Allah ﷺ.

The Author Said:

Points of Benefit Derived from this Chapter:

First: The explanation of idols (Awthan).
Second: The explanation of worship ('Ibadah).
Third: That one only seeks refuge from what he fears might occur.
Fourth: Coupling this (the supplication) with the act of taking the graves of prophets as mosques.
Fifth: Mentioning the severity of wrath from Allah.
Sixth: And it is among the most important: Knowing the manner of worship of Al-Lat, which was one of the greatest idols.
Seventh: Knowing that it was the grave of a righteous man.
Eighth: That it was the name of the grave's owner, and mentioning the reason for the naming.
Ninth: Cursing the women who frequently visit graves. (1)

Tenth: Cursing those who place lamps on them.

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(1) He said: (Ninth: Cursing the women who frequently visit graves): Because the wording came as "cursed the women who visit graves" (Zairat al-Qubur) and in another wording "the women who frequently visit graves" (Zuwwarat al-Qubur).

And Allah, the Most High, knows best. May the peace and blessings of Allah be upon our Prophet Muhammad, and upon his family and all his companions.

Lesson Sixteen

Chapter: What Has Been Mentioned Regarding the Chosen Prophet's ﷺ Protection of the Sanctity of Tawheed and His Blocking Every Path That Leads to Shirk. (1)

Praise be to Allah, and it suffices. And prayers and peace be upon the Chosen Prophet, and upon his family, his companions, and those who follow his way. As for our topic:

(1) We are still, you and I, with this tremendous work, the Book of Tawheed, where the Author, may Allah have mercy on him, said:

Chapter: What Has Been Mentioned Regarding the Chosen Prophet's ﷺ Protection of the Sanctity of Tawheed and His Blocking Every Path That Leads to Shirk

He said: Chapter: What Has Been Mentioned Regarding the Chosen Prophet's ﷺ Protection of the Sanctity of Tawheed – meaning, from being violated and from committing clear Shirk, or from whatever leads to Shirk in terms of means and avenues. And His Blocking Every Path That Leads to Shirk.

For the Prophet ﷺ, who is the seal of the prophets and messengers, there is no good except that he called us to it and urged us towards it, and there is no evil except that he warned us against it and forbade us from it. Until Abu Dharr, may Allah be pleased with him, said: "The Messenger of Allah ﷺ left us, and there is no bird that flaps its two wings except that he taught us knowledge concerning it."

And when one of the Companions of the Prophet ﷺ was asked: "Did the Messenger of Allah teach you everything?" He said: "Yes."

So the Prophet ﷺ taught us everything. He fulfilled the trust and gave sincere advice to the Ummah ﷺ. Given this is his status, his command, and his report ﷺ, how could he not guide us to the greatest of matters and the most majestic of things, which there is no prophet except that he called people to it: "Worship Allah and avoid false deities" (Quran 16:36)?

We testify that he conveyed that ﷺ, and he explained Tawheed in the best explanation, and he forbade and warned against what contradicts Tawheed, and he blocked every avenue that leads to Shirk – we seek refuge with Allah.

And the statement of Allah Almighty: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer..." (Quran 9:128)

From Abu Hurairah, may Allah be pleased with him, who said: The Messenger of Allah ﷺ said: "Do not turn your houses into graves, and do not make my grave an 'Eid (a place of frequent celebration). And send prayers upon me, for your prayers reach me wherever you are." Reported by Abu Dawud with a Hasan chain, and its narrators are trustworthy. (2)

And from 'Ali bin Al-Husain that he saw a man coming to a gap that was near the grave of the Prophet ﷺ; he would enter it and supplicate. So he forbade him and said: "Shall I not narrate to you a hadith I heard from my father, from my grandfather, from the Messenger of Allah ﷺ? He said: 'Do not take my grave as an 'Eid, and do not turn your houses into graves. And send prayers upon me, for your greetings reach me wherever you are.'" Reported by Ad-Diya' (Al-Maqdisi) in Al-Mukhtarah. (3)

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(1) He said: (And the statement of Allah Almighty) meaning: The chapter on the statement of Allah Almighty. So "statement" (Qawl) is in the genitive case (i.e., it's part of the chapter title).

"There has certainly come to you a Messenger from among yourselves..." The majority recited it with a Dammah on the Fa' (min anfusikum), and Ibn 'Abbas, Abu Al-'Aliyah, and others recited it with a Fathah on the Fa' (min anfasikum) meaning: from the most noble and best of you.

According to the recitation with Dammah, it means from among those you know. It is said: meaning from Quraysh, or it is said from the Arabs, or it is said: meaning from humankind.

It came in the story of Ja'far bin Abi Talib, may Allah be pleased with him, when he was in Abyssinia, and likewise Al-Mughirah when he spoke to the envoy of Kisra (Chosroes), that they both said similar statements about the Messenger of Allah ﷺ: that a prophet came to them from among themselves; they knew his lineage and his description, they knew his coming and going, they knew his truthfulness and trustworthiness. This indicates to you that when a caller to Allah, the Almighty, is well-known, known for his biography and character, this is more conducive to the acceptance of his call. If he calls people openly and clearly, this is more conducive to the acceptance of his call, especially if he is of a good character that is not denied.

But if he comes under a name other than his own, or in disguise, this might lead to hindering his call or slowing the people's acceptance of his matter, unlike one who is clear among his people, evident and apparent; this is more conducive to the acceptance of his call.

"There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer..." Meaning, what causes hardship for his Ummah is grievous to him.

Therefore, he brought us the easy, upright religion (Al-Hanifiyyah Al-Samhah), and he was never given a choice between two matters except he chose the easier of them, as long as it was not a sin.

"...[He is] concerned over you and to the believers is kind and merciful." So the Prophet ﷺ came with mercy and with decisive victory (Al-Malhamah), as he said: "I am the Prophet of Mercy, and the Prophet of decisive victory," as reported by Ahmad. So he is the Prophet of Mercy for whom? For his Ummah. "...to the believers is kind and merciful."

And Allah, the Majestic and Exalted, said: "And lower your wing to those who follow you of the believers." (Quran 26:215) So lower the wing to the followers from among the believers. "But if they disobey you, then say, 'Indeed, I am disassociated from what you are doing.'" (Quran 26:216) He did not disassociate from those who followed him in goodness from among the believers, but rather he disassociated from their evil deed if they committed it. As for the disbeliever, he disassociates from him and his action altogether.

So the Prophet ﷺ is a Prophet of Mercy for the believers – this is the meaning of specific mercy. As for the meaning of general mercy: he is a mercy for all the worlds ﷺ.

(2) The author, may Allah have mercy on him, mentioned the hadith of Abu Hurairah, may Allah be pleased with him: That the Prophet ﷺ said: "Do not turn your houses into graves." In this is an issue, especially with the other narration which has the wording: "Do not make your houses into graveyards." This indicates that prayer in graveyards is not permissible, and it is not permissible to build mosques over graves. For when the Prophet forbade a person from leaving prayer in his house, he made that resemble graveyards, where one does not pray. So it is as if he made his house a graveyard, and a graveyard is not prayed in. This is among the clearest and most evident proofs prohibiting prayer in graveyards and forbidding the building of mosques over graves.

He said: "And do not make my grave an 'Eid." And 'Eid refers to anything that recurs of gatherings, whether it is annual, monthly, weekly, or otherwise.

It is said that 'Eids are of two types: Place-related 'Eids and Time-related 'Eids.

Place-related 'Eids: Like Makkah, Mina, and the sacred sites.
Time-related 'Eids: The Islamic 'Eids are Eid al-Fitr and Eid al-Adha, and likewise Friday.

The Prophet ﷺ forbade making his grave an 'Eid. This is part of the perfection of Tawheed and the prohibition of everything that might lead its doer to Shirk – we seek refuge with Allah.

Is it prohibited? And here is an issue: It is about traveling specifically to visit the grave of the Prophet ﷺ. Is that legislated or not?

The scholars, may Allah have mercy on them, have differed regarding its ruling into two opinions:

Some permitted it, like Al-Ghazali and others.

Some prohibited it, like Ibn Battah, Ibn 'Aqeel, and Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, and others.

This is a result of understanding the hadith of the Messenger of Allah ﷺ when he said: "Do not undertake a journey except to three mosques." Abu Al-Tayyib Al-'Atheem Abadi, may Allah have mercy on him, said

in 'Awn Al-Ma'bood: "One of two things can be understood from it: The first matter: Negation of the remote (i.e., forbidding travel to distant places for prayer except these three). The second matter: Negation of the specific (i.e., forbidding travel for the purpose of prayer to any place except these three)."

That is, the interpretation of that is as if the Prophet ﷺ said: "Do not undertake journeys to mosques (for prayer), except to three mosques." This is the first opinion. According to this, places other than mosques are not mentioned, so one may travel to a friend, a companion, or a righteous person, whether alive or dead, as Al-Hafiz Ibn Hajar said, meaning to visit them.

The other understanding of the hadith is: "Do not undertake journeys to a specific location or place where one seeks nearness to Allah, except to three mosques." The story behind the hadith indicates that, when Abu Hurairah went to (Mount) Tur, and Abu Basrah or Basrah bin Abi Basrah Al-Ghifari, may Allah be pleased with him, informed him of that and said: "If I had met you before you set out, you would not have set out. I heard the Messenger of Allah ﷺ say..." and he mentioned the hadith... So it is as if he understood from the hadith of the Messenger of Allah ﷺ: "Do not undertake journeys to a place where one seeks nearness to Allah, except to these three mosques."

Others who chose the opinion of permissibility said: "Rather, there is a clear text in Ahmad's narration: 'Do not undertake journeys to a mosque...' or 'Let the one who prays not undertake a journey to a mosque where he seeks nearness to Allah, except to the Sacred Mosque, the Al-Aqsa Mosque, and my mosque.'"

They also objected by saying that it is legislated to travel for seeking knowledge, for Jihad in the cause of Allah, and for other purposes.

The proponents of the second opinion responded: All these acts of worship are not tied to a specific location. The discussion is about if the act of worship is tied to a specific location or place where one seeks blessing or believes that worship there holds more reward, so one travels to it. This is only for the three mosques.

(3) He ﷺ said: "And send prayers upon me, for your prayers reach me wherever you are." This hadith is supported by the other hadith cited by the author from 'Ali bin Al-Husain, may Allah have mercy on him and be pleased with his father: "That he saw a man coming to a gap that was near the grave of the Prophet ﷺ; he would enter it and supplicate. So he

forbade him." Even though he was not supplicating to the Prophet, but rather supplicating to Allah Almighty in that location, he forbade him from that. Why? Because this is a door to evil. It might initially lead to the belief that supplications are answered in this place, then gradually, step by step, following the footsteps of Satan, it might lead its doer to direct supplication to the inhabitant of the grave, even if it is him ﷺ.

So when he forbade him, he did not suffice with this prohibition based merely on opinion or analogy; rather, he cited a hadith from the Messenger of Allah ﷺ. This informs you that our Salaf, may Allah's pleasure be upon them, were people of narration (Athar). When they spoke, they would provide chains of narration. He said: "Shall I not narrate to you a hadith I heard from my father, from my grandfather, from the Messenger of Allah..." and he mentioned that the Prophet ﷺ said: "Do not take my grave as an 'Eid," and this confirms and supports the other hadith.

"And do not turn your houses into graves, and send prayers upon me for your greetings reach me wherever you are." So it is not a condition for sending prayers upon the Prophet ﷺ that one should travel to come to his grave and greet him. But if that happens coincidentally without the specific intention – meaning his intention for traveling was to the Prophet's Mosque – then there is no harm in greeting the Prophet ﷺ. 'Abdullah bin 'Umar, may Allah be pleased with them both, used to do that. When he returned from a journey – and he was from the people of Al-Madinah – upon returning, he would start with the mosque. He would pass by the grave of the Prophet ﷺ and say: "Peace be upon you, O Messenger of Allah. Peace be upon you, O Abu Bakr. Peace be upon you, O my father." Then he would leave. So the issue is not in him remaining there to supplicate to Allah Almighty in that place, but rather in him greeting the Prophet ﷺ and his two companions.

(3) He said: (Reported by him in Al-Mukhtarah) meaning by Diya' Al-Din Al-Hanbali, may Allah have mercy on him. He authored his book Al-Mukhtarah as a supplement to the two Sahihs (Al-Bukhari and Muslim), adding to them with authentic hadiths. It is, as Shaykh Al-Islam Ibn Taymiyyah, may Allah have mercy on him, said: "Better than Al-Mustadrak of Al-Hakim," meaning more authentic than it.

Then the author, may Allah have mercy on him, said:

Points of Benefit Derived from this Chapter:

First: The explanation of the verse from Surah Al-Tawbah (9:128).
Second: His keeping his Ummah far away from this protected precinct (of Shirk) to the utmost distance.
Third: Mentioning his concern for us, his kindness, and his mercy.
Fourth: His prohibition of visiting his grave in a specific manner, even though visiting him is from the best of deeds.
Fifth: His prohibition of frequent visitation. (1)
Sixth: His encouragement to perform voluntary prayers in the house. (2)
Seventh: That it was established among them (the Companions) that one does not pray in the graveyard.
Eighth: His explanation for that, being that a man's prayer and greetings upon him reach him even if he is far away, so there is no need for what is imagined by those who intend (specifically) the grave.
Ninth: That in the Barzakh (the period between death and resurrection), the deeds of his Ummah, in terms of sending prayers and greetings upon him, are presented to him.

Yes, well done...

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(1) He mentioned these points, and among them: His prohibition of frequent visitation. From where was this derived? From his statement: "Do not take my grave as an 'Eid." And we have mentioned the meaning of time-related and place-related 'Eids. The Prophet ﷺ forbade making his grave an 'Eid, whether that 'Eid is a place-related 'Eid, meaning traveling to it from many places and believing that one draws nearer to Allah, the Majestic and Exalted, there; and likewise he forbade it being a time-related 'Eid, meaning to habitually go to it at a specific time designated for that. Therefore, he said: "His prohibition of frequent visitation."

(2) He also said: (His encouragement to perform voluntary prayers in the house) derived from his statement: "Do not turn your houses into graves." For it was from the guidance of the Prophet ﷺ that he would pray the voluntary prayers in his house, except for the obligatory prayers, which he would pray in the mosque.

A beneficial point remains here to which we should refer:

When he mentioned that the Prophet ﷺ used to defend the sanctity of Tawheed, and he indicated that with some verses and some hadiths, it remains for us to point out that the heirs of the prophets must do this deed

and follow the example of their Prophet ﷺ. As came in the hadith of Abu Al-Darda reported by Al-Tirmidhi, Abu Dawud, and Ibn Majah, that the Prophet ﷺ said: "Indeed, the scholars are the heirs of the prophets. And indeed, the prophets did not leave behind dinars or dirhams; they only left behind knowledge. So whoever takes it has taken an abundant portion." Among their inheritance, upon them be peace, is defending Tawheed and protecting it. Therefore, the central pivot of a caller's call should be the call to Tawheed, warning against Shirk, and condemning it. For that purpose, he should strive and exert effort, night and day.

Then the author, may Allah have mercy on him, said:

Chapter: What Has Been Mentioned That Some of This Ummah Will Worship Idols (1)

And the statement of Allah Almighty: "Have you not seen those who were given a portion of the Scripture, believing in Al-Jibt and At-Taghut..." (Quran 4:51) (2)

And His statement: "Say, 'Shall I inform you of [what is] worse than that as penalty from Allah? [It is that of] those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of Taghut...'" (Quran 5:60)

And His statement: "Those who prevailed in their matter said, 'We will surely take over them a masjid.'" (Quran 18:21) (4)

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(1) He said: (Chapter: What Has Been Mentioned That Some of This Ummah Will Worship Idols): The Prophet ﷺ informed us, as in these hadiths and these proofs, about that, as will come.

Imam Al-Hakim reported in Al-Mustadrak, and he said its chain is Sahih, but Al-Bukhari and Muslim did not report it, from Abu Hurairah, may Allah be pleased with him, that he said: The Messenger of Allah ﷺ recited the statement of Allah Almighty: "When the victory of Allah has come and the conquest, and you see the people entering into the religion of Allah in multitudes..." (Quran 110:1-2) He said: "They will surely come out of it in multitudes, just as they entered it in multitudes." Similarly, it was reported likewise from Jabir bin 'Abdullah, may Allah be pleased with them both.

Therefore, a person being from this Ummah and ascribing to Islam does not necessarily mean that he cannot leave Islam due to a nullifying sin that he commits, thus exiting Islam, whether he realizes it or not.

(2) He said: And His statement: "Have you not seen those who were given a portion of the Scripture..." meaning the Jews. It is said regarding the reason for the revelation of this verse that it was revealed concerning Ka'b bin Al-Ashraf, when he came to Makkah and the disbelievers of Quraysh asked him: "Which of us is more guided? We are the ones who fulfill covenants, maintain kinship ties, we are the custodians of the House (Ka'bah), we are the ones who provide water for the pilgrims, we are the ones who ransom captives... or this man (meaning Muhammad) who severed kinship ties and did such and such...?" He said: "You are more guided than him." Therefore, Allah Almighty said: "Have you not seen those who were given a portion of the Scripture, believing in Al-Jibt and At-Taghut and saying about those who disbelieve, 'These are better guided than the believers as to the way'?" We seek refuge with Allah.

Despite them not being upon their religion (which was idol worship) – he is from the People of the Scripture – he testified for them that they are more guided than the people of Tawheed, at the forefront of whom is the Imam of Tawheed (Muhammad ﷺ).

This clarifies that believing in Taghut is not necessarily by one who believes in the correctness of its path and follows it. This chief of the Jews, when he preferred the way of those people in one answer over the way of the believers, Allah, the Majestic and Exalted, judged him with what you have heard.

Al-Jibt is magic (Sihr), and it is said: the soothsayer (Kahin), and it is said: Satan (Shaytan), and it is said: the magician (Sahir). All these are differences of variety in interpretation, as they sometimes interpret a thing by mentioning some of its individual examples, as Shaykh Al-Islam Ibn Taymiyyah, may Allah have mercy on him, mentioned in the introduction to Tafsir.

Similarly, they, may Allah have mercy on them, differed in the interpretation of At-Taghut. Some said: Satan. Some said: The magician. Some said: The soothsayer. Some said: Anyone who is appealed to for judgment other than the Book and the Sunnah. All of these are Tawaghit (plural of Taghut).

As Shaykh Al-Islam Ibn Taymiyyah, may Allah have mercy on him, said: At-Taghut (from the root Tughyan – transgression). So everything

that exceeds its limit is a Taghut. He said: Therefore, whoever judges by other than what Allah has revealed is called a Taghut.

Similarly, Al-'Allamah Ibn Al-Qayyim, may Allah have mercy on him, said something similar to the statement of Shaykh Al-Islam Ibn Taymiyyah, may Allah have mercy on him.

There is a difference between At-Taghut and At-Taghiyah (the tyrant/transgressor). At-Taghut is the one who transgresses the limits set by Allah Almighty. At-Taghiyah is the one who transgresses the rights of Allah's creation. A Taghiyah could be from among the Muslims, not a disbeliever, but he is a wrongdoer, unjust, sinful, aggressing against the rights of others. As for At-Taghut, he is none other than a disbeliever. He transgresses against the rights of Allah Almighty, by claiming some of the specific attributes of Lordship like legislation, etc., so worship is directed to him besides Allah Almighty, or he is appealed to for judgment other than the law of Allah Almighty.

(3) The author, may Allah have mercy on him, also used as evidence the statement of Allah Almighty: "Say, 'Shall I inform you of [what is] worse than that as penalty from Allah? [It is that of] those whom Allah has cursed and with whom He became angry..." meaning the Jews. **"...

...and made of them apes and pigs and slaves of Taghut."** He made from among them the apes. They said: They are the people of the Sabbath. And the pigs. They said: They are those who disbelieved in the table spread (Al-Ma'idah) from Jesus, peace be upon him. It is also said: Rather, Allah, the Majestic and Exalted, transformed the people of the Sabbath into apes and pigs – the young among them were transformed into apes, and the elders among them were transformed into pigs – we seek refuge with Allah.

Here is a benefit: You often hear from preachers, writers, and callers, when speaking about the Jews, say: "The descendants of the apes and pigs," or "The sons of the apes and pigs." This expression is incorrect. Rather, it should be said: "The brothers of the apes and pigs." Why? Because it came in Sahih Muslim that the Prophet ﷺ said: "Allah does not punish a people or destroy a people and then give them progeny or offspring." So when Allah, the Majestic and Exalted, transformed those disbelievers into apes and pigs, He cut off their lineage.

This matter is not exclusive to the Jews; others can also be transformed, as Shaykh Al-Islam Ibn Taymiyyah, may Allah have mercy on him, mentioned, that many of the Rafidah (extreme Shi'a) who slander the

Mother of the Believers 'Aishah, may Allah be pleased with her, were seen – when they were buried in their graves, their faces turned into the faces of apes or pigs – we seek refuge with Allah.

(4) Similarly, the author, may Allah have mercy on him, used as evidence the statement of Allah Almighty: "Those who prevailed in their matter said, 'We will surely take over them a masjid.'" (Quran 18:21)

There is no evidence in this verse for those from the Sufis and others who use it to argue for the permissibility of building over graves and taking graves as mosques. Rather, this verse came mentioning "those who prevailed in their matter", and not "those who prevailed". The meaning of the verse refers to the rulers, leaders, and kings who had authority over those people, so they built a mosque over the place of the People of the Cave. This is not an approval for them, as the revelation interprets some parts with others, and the text from the speech of the Messenger of Allah ﷺ has come concerning the prohibition of taking graves as mosques. The Companions of the Prophet ﷺ acted upon this and fought against any building over mosques. From that is the hadith of 'Ali, may Allah be pleased with him, when he sent Abu Al-Hayyaj, as in Muslim: "Do not leave a raised grave except that you level it."

Similarly, what came from 'Umar bin Al-Khattab, may Allah be pleased with him, when the grave of Daniel, peace be upon him, was discovered in Iraq during his time, he ordered it to be concealed from the people so that they would not take it as a mosque or take it as an 'Eid, and then direct worship to other than Allah – we seek refuge with Allah.

From Abu Sa'id, may Allah be pleased with him, that the Messenger of Allah ﷺ said: "You will certainly follow the ways of those who came before you, span by span, cubit by cubit, until even if they entered a lizard's hole, you would enter it." They said: "O Messenger of Allah, (do you mean) the Jews and the Christians?" He said: "Who else?" Reported by Al-Bukhari and Muslim. (1)

And Muslim reports from Thawban, may Allah be pleased with him, that the Messenger of Allah ﷺ said: "Indeed, Allah folded the earth for me, so I saw its east and west. And indeed, the dominion of my Ummah will reach what was folded for me of it. And I have been given the two treasures: the red and the white. And I asked my Lord for my Ummah that He would not destroy them by a widespread famine, and that He

would not give authority over them to an enemy from other than themselves who would annihilate them completely. And my Lord said: 'O Muhammad, indeed when I decree a matter, it is not reversed. And I have granted your Ummah that I will not destroy them by a widespread famine, and I will not give authority over them to an enemy from other than themselves who would annihilate them completely, even if those from all its regions gather against them, until some of them destroy others and some of them take others captive.'" (2)

Al-Barqani reported it in his Sahih, and he added: "And I only fear for my Ummah the misguiding leaders. And when the sword befalls them, it will not be lifted until the Day of Resurrection. And the Hour will not be established until a group from my Ummah joins the polytheists, and until parties from my Ummah worship idols. And indeed, there will be in my Ummah thirty liars, each of them claiming that he is a prophet, and I am the seal of the prophets; there is no prophet after me. And a group from my Ummah will continue upon the truth, victorious; those who let them down or oppose them will not harm them until the command of Allah, blessed and exalted, comes." (3)

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(1) Then he mentioned the hadith of Abu Sa'id, may Allah be pleased with him, about imitating the disbelievers: "You will certainly follow the ways of those who came before you, span by span, cubit by cubit..." meaning the feather of the arrow (i.e., exactly, precisely). This is a metaphor for intense following and imitation of those before us.

When he was asked at the end of the hadith, "(Do you mean) the Jews and Christians?" He said: "Who else?" Meaning, who are the people you will follow other than the Jews and Christians?

So the Prophet ﷺ clarified in this hadith that this Ummah – except those upon whom Allah has mercy – will follow the ways of those who came before them, meaning the paths of those who came before them. The rulers of the Muslims will follow the rulers of the Jews and Christians – except those upon whom Allah has mercy. The scholars of the Muslims will follow the scholars of the Jews and Christians – except those upon whom Allah has mercy. The youth of the Muslims likewise with the youth of the Jews and Christians. The women of the Muslims likewise with the women of the Jews and Christians – except those upon whom Allah has mercy, and they are few.

The evidence from this hadith is that those who were upon the religion of Musa, peace be upon him, or many of those who were upon the religion of Musa, left their religion afterwards. Similarly, those who were upon the religion of 'Isa, peace be upon him, many of them left the religion of 'Isa, peace be upon him, when a long time passed, they associated partners with Allah Almighty. So the fact that this Ummah will follow those people contains an indication that a group from this Ummah will leave the religion of Allah Almighty and will commit Shirk. This is the relevance to the author's chapter heading: What Has Been Mentioned That Some of This Ummah Will Worship Idols.

Until 'Abdullah bin Mas'ud said: "I do not know if you, O Ummah of Muhammad, will worship the calf or not?!"

And it has been reported: "If someone from the Children of Israel committed fornication with his mother openly, there would be someone from this Ummah who would do that" – we seek refuge with Allah.

He said: (Reported by them both in the two Sahihs).

(2) He said: And Muslim reports from Thawban – he was a freed slave of the Prophet ﷺ and one of his companions – that the Messenger of Allah ﷺ said: "Indeed, Allah folded the earth for me, so I saw its east and west..." So the east and west of the earth were shown to the Prophet ﷺ, like a hand in a mirror, as Al-Qurtubi and others said. In that is a sign of his prophethood ﷺ, as that has occurred; the Muslims conquered the east and the west and ruled by the law of Allah Almighty in those lands. He said: "And indeed the dominion of my Ummah will reach what was folded for me of it, and I have been given the two treasures: the red and the white." This is a metaphor for the kingdom of the Romans and the kingdom of the Persians. He metaphorically referred to what was under Heraclius's control as 'the red' – which is gold, as most of their wealth and adornment was gold. As for Kisra (Chosroes), he metaphorically referred to what was under his control as 'the white' – which is silver, diamonds, and similar jewels. This occurred during the time of the Rightly Guided Caliphs, may Allah be pleased with them.

From the mercy of the Prophet ﷺ for his Ummah and his fear for his Ummah, he asked Allah Almighty for his Ummah that He would not destroy them by a widespread famine (Sannah 'Ammah). This is how it came in a narration in Muslim, and it also came in the wording "by a general famine" without the 'Baa'.

"...and that He would not give authority over them to an enemy from other than themselves who would annihilate them completely." Meaning, who would wipe out the Muslims entirely, or take all that is under the hands of the Muslims.

He said: "And my Lord said: 'O Muhammad, indeed when I decree a matter, it is not reversed. And I have granted your Ummah that I will not destroy them by a widespread famine, and I will not give authority over them to an enemy from other than themselves who would annihilate them completely, even if those from all its regions gather against them...'" This speech admits nothing but truth. Allah, the Majestic and Exalted, promised His Messenger ﷺ that He would not give authority to external enemies – if the expression is correct – over this Ummah, to annihilate everything they possess, even if those from all its regions gather against them. Even if the Americans, the Russians, the Chinese, and others gathered, they cannot overcome this Ummah.

He said: "...until" – meaning 'or' (Hatta here can mean 'or' indicating an alternative).

"...some of them destroy others and some of them take others captive." This confirms to you that the danger of the internal enemy – if the expression is correct – is greater than the danger of the external enemy. And sufficient for us is Allah, and He is the best Disposer of affairs.

(3) He said: And Al-Barqani reported it – he is Abu Bakr Al-Khawarizmi Al-Shafi'i, in his Sahih.

And he added: "And I only fear for my Ummah the misguiding leaders." So the Prophet ﷺ feared for his Ummah from the misguiding leaders. It has come from him ﷺ that there is no prophet except that he warned his nation about him (meaning the Dajjal), as in Muslim.

The fitnah of the Dajjal, which all the prophets, at the forefront of whom is Muhammad ﷺ, warned against – this great fitnah – the fitnah of the misguiding leaders is greater than it in some aspects. For that Dajjal, a Muslim can protect himself and fortify against him by memorizing the first verses of Surah Al-Kahf, as came in the Sahih from Abu Dharr, marfu'. But the misguiding leaders, one cannot protect himself from them by memorizing the first verses of Al-Kahf, nor by memorizing Surah Al-Kahf, nor by memorizing the Quran. Only the one whom Allah Almighty protects is saved.

This is not speech that is from general analogy or a kind of opinion; rather, it is the explicit wording of the hadith of the Prophet ﷺ which Ahmad reported: That Abu Dharr was walking with the Messenger of Allah ﷺ, and he said: "Other than the Dajjal is what I fear most for my Ummah." He repeated it three times. So he asked him about that, and he said: "The misguiding leaders."

So the danger of the misguiding leaders from the rulers and scholars is a great danger, because it is not hidden from you that scholars are of three types:

A scholar of the religion (Millah).

A scholar of the ruler (Sultan).

A scholar of the populace (Jamhur).

As for the scholar of the religion, he is the one who clarifies the truth and proclaims it openly, and speaks and calls people to it.

As for the scholar of the ruler, he is the one who revolves with the ruler wherever he goes. If the ruler says something, he says it. If he does something, even if it is from the nullifiers of Islam, he patches it up and refines it for him – we seek refuge with Allah.

Shaykh Al-Islam Ibn Taymiyyah, may Allah have mercy on him, said: "If a scholar abandons the truth that he knows and goes to the statement of the ruler and adopts it, he has apostatized, and his wealth and blood become permissible." (1)

As for the scholar of the populace, he may not have a desire for what the ruler has of enticement or intimidation, but he loves followers, he loves to be followed, so he follows (the people). He says what pleases the masses. He feels out their mood; if they want such and such, he gives a fatwa for it, and if they do not want such and such, he gives a fatwa prohibiting it – we seek refuge with Allah.

The danger of these people upon the Ummah is immense, until the Prophet ﷺ warned against them, saying: "And I only fear for my Ummah the misguiding leaders."

He named them, as in the hadith of Hudhayfah bin Al-Yaman, in Muslim: "Callers at the gates of Hell." The reality of these people's affair is that they are callers at the gates of Hell – Hell has seven gates – these stand at its gates, calling people to fall into it – we seek refuge with Allah.

And they adorn falsehood with the knowledge they have been given. Therefore, the Prophet ﷺ said, as in the Sunan: "The thing I fear most for my Ummah is a hypocrite with a knowledgeable tongue." And in another hadith: "A hypocrite who argues with the Quran." He comes to you with some evidences which he places in other than their proper context, or which he interprets incorrectly, thus confusing the people and deceiving them regarding their religion.

He ﷺ said: "And when the sword befalls them, it will not be lifted until the Day of Resurrection." This is from the signs of his prophethood ﷺ, as this occurred ever since 'Uthman, may Allah be pleased with him, was killed in his house. This is as in the hadith of Hudhayfah reported in the two Sahihs regarding the breaking of the door (of fitnah). When the door was broken – and it was 'Umar, may Allah be pleased with him – the fitnah occurred after that, and the sword was raised. So 'Uthman, may Allah be pleased with him, was killed, then 'Ali, may Allah be pleased with him, was killed, then the sword successively afflicted this Ummah.

Some commentators of the hadith said: Yes, the sword continues, but some of it is for a right cause and some of it for a false cause. As for that which is for a false cause: Fighting in fitnah (discord), fighting with the rebellious group (Ahl al-Baghy), fighting with the Khawarij. Greater than that is fighting under a blind banner (of ignorance) – democratic, communist, secular, or other than that... All of that is fighting for falsehood, some of it is sinful and some of it is disbelief.

As for the correct fighting which is for a right cause, it is that which combines two intentions: a specific intention and a general intention.

As for the specific intention, it is mentioned in the hadith of Abu Musa Al-Ash'ari, may Allah be pleased with him, when the Prophet ﷺ was asked about a man who fights for spoils, or to show off, or fights out of tribalism – which of that is in the cause of Allah? He said: "Whoever fights so that the word of Allah is the highest, then he is in the cause of Allah."

As for the general intention, which the jurists have termed 'the banner': The one who fights to establish the rule of Allah's law, the group that fights to establish the rule of Allah's law – it is with them that one fights.

Otherwise, the Prophet ﷺ said: "Whoever fights under a banner of blindness (ignorance), and dies, then his death is a death of Jahiliyyah." As in Muslim and others.

So the sword is raised for falsehood, as passed, and the sword is raised for a right cause...

As came in the hadith of Hudhayfah in Muslim, he said: "What is the protection from that?" He said: "The sword."

He said – and this is the evidence relevant to the chapter – "And the Hour will not be established until a group from my Ummah joins the polytheists, and until parties from my Ummah worship idols." And in a narration: "Until tribes from my Ummah join the polytheists." In this is evidence for the truth of his prophethood ﷺ, and this is from its signs. This has occurred after him ﷺ. Groups from the Ummah of the Prophet ﷺ have joined the polytheists, either by committing the Shirk of graves and directing worship to other than Allah Almighty, or by committing the Shirk of man-made constitutions and the rulings attached to it. For that reason, he said: "And until parties from my Ummah worship idols."

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(1) Ibn Taymiyyah, may Allah have mercy on him, said: "Whenever a scholar abandons what he knows from the Book of Allah and the Sunnah of His Messenger, and follows the ruling of a ruler that contradicts the ruling of Allah and His Messenger, he becomes an apostate disbeliever, deserving punishment in this world and the Hereafter." [And follow what has been revealed to you from your Lord and do not follow other than Him any allies.] (Quran 7:3)

He did not say "Al-Asnam" (idols/images); he said "Al-Awthan" (idols). And we have already discussed that Wathan (idol) is more general than Sanam (image). So man-made constitutions are Awthan (idols). Earthly laws are Awthan. Parties that oppose the law of Allah Almighty are Awthan. Ideas that clash with the law of Allah Almighty, like Communism and Secularism – all of these are Awthan (idols). And indeed, parties from among those who ascribe to the Ummah of the Prophet ﷺ have arisen, joined those (polytheists), and worshipped those idols.

Here, in his statement: "And until parties from my Ummah worship idols," the phrase "from my Ummah" is relative to what they were. After their worship of idols, they are not from his Ummah, even if they ascribe to it. But they were initially from his Ummah until they committed these

nullifiers. So after committing these nullifiers, they are not from the Ummah of the Prophet ﷺ.

He said: "And indeed, there will be in my Ummah thirty liars..." This has occurred, and the last of them remains, and he is the Dajjal.

When the scholars spoke in explanation of this hadith, they mentioned that these are the chief liars, the chief deceivers, who had power and followers. As for those who claimed prophethood, they are very numerous, but if they did not have power or followers, they are not intended in this hadith and similar hadiths. Rather, those intended by this hadith are those who had power and followers.

He said: "Each of them claiming that he is a prophet, and I am the seal of the prophets; there is no prophet after me." Some of those who claimed prophethood arose and lied against the Messenger of Allah ﷺ, saying that he said: "I am the seal of the prophets; there is no prophet after me unless Allah wills" – we seek refuge with Allah – thus inserting this fabricated phrase to justify himself.

And some women who claimed prophethood arose and said: "Yes, the Prophet Muhammad ﷺ said: 'There is no Nabi (male prophet) after me,' but he did not say 'There is no Nabiyyah (female prophet) after me.'" So she claimed prophethood based on that, in deceit and contradiction to the Arabic language.

He said: "And a group from my Ummah will continue upon the truth, victorious; those who let them down or oppose them will not harm them until the command of Allah, blessed and exalted, comes." This part of the hadith is a mutawatir (widely transmitted) hadith. The texts from the Prophet ﷺ concerning the Victorious Group are numerous. Imam Ahmad said: "If they are not the people of Hadith, then I do not know who they are." So Imam Ahmad, may Allah have mercy on him, explicitly stated that they are the people of Hadith.

And the "people of Hadith" are not merely those who engage in Hadith through verification, authentication, declaring authentic and weak, as some might think. For among those, one can find an Ash'ari, a Sufi grave-worshipper, a Murji', and a Jahmi. All of them shared in engaging with Hadith regarding authentication and weakening. Rather, what is meant by the "people of Hadith" are those who are upon the creed of the people of Hadith, and they are Ahl al-Sunnah. So Ahl al-Sunnah are the Victorious Group according to some scholars.

However, some scholars mentioned that the people of Islam are divided into three categories:

A large circle: Islam. In it are the Sunni and the Innovator, the pious and the sinner. All of them are within the circle of Islam.

A smaller circle inside the circle of Islam: It is the circle of the Saved Sect (Al-Firqatun-Najiyah). The saved sects are from the Muslims, but they are the people of truth in their creed; they are Ahl al-Sunnah.

An even smaller circle is the circle of the Victorious Group (At-Ta'ifatul-Mansurah). The Ta'ifah (group) is not the Firqah (sect) as some thought. Rather, the Ta'ifah is a part of the Firqah... "And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining]..." (Quran 9:122). This indicates that the Ta'ifah is a part of the Firqah. It might be, on a certain day, in a certain time, the entire Firqah, or it might be a part of the Firqah.

The term Ta'ifah can be applied to one man or more; it is called a Ta'ifah.

The Ta'ifah is the one that combines correct belief and correct action. There might be people in the Saved Sect who have correct belief but are not among those who adhere to the apparent rites of the religion; they might be people of sins, but upon correct belief, so they are from the Saved Sect.

As for the Victorious Group, they are the elite of the elite. They are those who manifest the truth with proof and clarification, and with the sword and the spear, as Al-'Allamah Ibn Al-Qayyim, may Allah have mercy on him, said. The Ta'ifah has combined correct belief and correct action. And from correct action is calling to the truth and supporting the truth with the tongue and the spear.

For this reason, Shaykh Al-Islam Ibn Taymiyyah, may Allah have mercy on him, when he mentioned this mutawatir hadith and mentioned its wording as in Muslim – "A group from my Ummah will continue to be manifest upon the truth, unharmed by those who let them down or oppose them until the command of Allah comes while they are like that" – and he mentioned this hadith during the fitnah of the Tatars (Mongols), during the days of fighting the Tatars, he said: "The people divided into three categories, with no fourth:

An opposing group: Those criminal people – meaning the Tatars and those who sided with them.

A forsaking group: Those who refrained from fighting those criminals.

A victorious group: Those who fought those criminals."
He said: "So look within yourself to see which group you belong to!"
There remains no fourth category. And Allah, the Most High, knows best.

Then the author, may Allah have mercy on him, said regarding the benefits and points of this chapter:

Points of Benefit Derived from this Chapter:

First: The explanation of the verse from Surah An-Nisa (4:51).
Second: The explanation of the verse from Surah Al-Ma'idah (5:60).
Third: The explanation of the verse from Surah Al-Kahf (18:21).
Fourth: And it is among the most important: What is the meaning of believing in Al-Jibt and At-Taghut in this context? Is it the belief of the heart? Or is it agreeing with their people, while hating it and knowing its falsehood?
Fifth: Their statement: "That the disbelievers who know their disbelief are more guided than the believers."
Sixth: And it is the one intended by the chapter heading: That this must occur in this Ummah, as established in the hadith of Abu Sa'id.
Seventh: The explicit declaration of its occurrence, I mean: the worship of idols in this Ummah, among many multitudes.
Eighth: The great wonder: The emergence of one who claims prophethood, like Al-Mukhtar, despite him speaking the two testimonies, and explicitly stating that he is from this Ummah, that the Messenger is true, and that the Quran is true. (1)
And in it: That Muhammad is the seal of the prophets, and despite this, he is believed in all of this alongside the clear contradiction. And Al-Mukhtar emerged at the end of the era of the Companions, and many multitudes followed him.
Ninth: The glad tiding that the truth will not vanish completely, as it vanished in the past, but a group will always remain upon it. (2)
Tenth: The great sign: That they, despite their small number: "Those who let them down or oppose them will not harm them."
Eleventh: That this condition lasts until the establishment of the Hour. (3)
Twelfth: What it contains of great signs, among them:

His informing that Allah folded for him the east and the west, and he informed of the meaning of that, and it occurred as he informed, unlike the south and north.

His informing that he was given the two treasures.

His informing that his supplication for his Ummah regarding the two matters was answered.

His informing that the third was not granted.

His informing of the occurrence of the sword, and that it will not be lifted once it falls.

His informing that they would destroy one another and take one another captive.

His fear for his Ummah from the misguiding leaders.

His informing of the appearance of those who claim prophethood in this Ummah.

His informing of the permanence of the Victorious Group.
All of this occurred as he informed, even though each one of them is among the farthest things from (ordinary) minds.

Thirteenth: Confining his fear for his Ummah to the misguiding leaders.
Fourteenth: Alerting to the meaning of worshipping idols.

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(1) He mentioned in the points, saying: (The great wonder: The emergence of one who claims prophethood, like: Al-Mukhtar) meaning Al-Thaqafi. Asma bint Abi Bakr Al-Siddiq, may Allah be pleased with her, stood up to Al-Hajjaj bin Yusuf Al-Thaqafi after he killed her son, 'Abdullah bin Al-Zubayr, and said: "I heard the Messenger of Allah ﷺ say: 'There will emerge from Thaqif two men: a great liar and a great destroyer.' As for the great liar, it is the son of Abi 'Ubayd" – meaning Al-Mukhtar – "and as for the great destroyer, it is you." Meaning the one who is excessive in shedding blood.

(2) He said in the points: (The glad tiding that the truth will not vanish completely, as it vanished in the past, but a group will always remain upon it): In the past (i.e., in previous nations), the truth vanished completely in some eras. But in this Ummah, the truth will always remain in a group – even if the strength of this group is powerful at times and weak at other times, the truth remains and does not perish.

(3) He said: (That this condition lasts until the establishment of the Hour): The meaning of "until the establishment of the Hour" means until their hour, which is the pleasant wind which is like musk, but its effect is like a burning fire, which Allah, the Majestic and Exalted, sends at the end of time to take the souls of the believers. Then the Hour will be established upon the worst of creation. "The Hour will not be established until no one says 'Allah, Allah' on earth." As in Muslim.

Therefore, the meaning of this mutawatir hadith – that they are manifest until the establishment of the Hour – is intended to mean their hour, which is the time when their souls are taken. For this reason, it came in some narrations: "Until the command of Allah comes while they are upon that," and the command of Allah is the pleasant wind that takes the souls of the believers.

And Allah, the Most High, knows best. And may the peace and blessings of Allah be upon our Prophet Muhammad, and upon his family and all his companions. And may Allah reward you with good.

Questions from the Audience

Question: He says: "If the teacher from whom I am studying the articulation points (Makharij) and characteristics (Sifat) of the letters in the Book of Allah is an innovator (Ash'ari), what is the obligation towards him? Should we refute his misconceptions, or should we suffice with learning the Quran and remain silent about the corrupt beliefs he holds?"

Answer: We say: Firstly, seek another teacher. This is because misconceptions are contagious and one cannot be sure of himself; a person might initially develop an affection for this teacher in his heart, and afterwards, it becomes easy for him to accept the falsehood that the teacher has. How many people who said similar things ended up being tempted by their teacher after a while? If they weren't tempted into adopting the innovation from him, they were tempted by being soft towards the innovators and justifying the innovations they hold.

So the instruction and advice are: He should cut off ties with such a teacher, especially since Allah, the Majestic and Exalted, has blessed the people of Islam with those who are proficient in these arts and sciences. Therefore, you should only take knowledge from a Sunni teacher.

The Salaf (righteous predecessors) used to say: "From Allah's granting of success to a devout young man is that He guides him to a person of the Sunnah."

Yes...

Question: He says: "It was mentioned in the hadith that Az-Zubayr bin Al-'Awwam, may Allah be pleased with him, is the Hawari (disciple) of the Prophet. What is the meaning of Hawari?"

Answer: The Hawari is the special supporter of the prophets. As Allah, the Majestic and Exalted, said: "O you who have believed, be supporters of Allah, as when Jesus, the son of Mary, said to the disciples, 'Who will be my supporters for Allah?' The disciples said, 'We are supporters of Allah.'" (Quran 61:14) So the Hawariyyun of the prophets are the special chosen ones among their companions and supporters. The Prophet ﷺ said: "Every prophet has a Hawari (sincere disciple), and my Hawari is Az-Zubayr bin Al-'Awwam." May Allah be pleased with him.

Question: He says: "And what is the meaning that Zayd was the beloved (Hubb) of the Messenger of Allah ﷺ?"

Answer: Zayd's stance towards the Messenger of Allah ﷺ was unique, even before the prophethood. Before the Prophet's mission, during some conflicts between Arab tribes, Zayd, may Allah be pleased with him, was captured and taken as a slave. He eventually came into the possession of the Messenger of Allah ﷺ, who acquired him. This situation continued until his uncle saw him during Hajj and recognized him. So his father and some of the prominent members of his tribe came to the Messenger of Allah ﷺ and offered him wealth to buy Zayd back. The Prophet ﷺ said, in meaning: "Shall I not guide you to something better than that?" They said, "Yes." He said: "Call him and give him the choice. If he chooses you, then he is yours without any ransom. But if he chooses me, then by Allah, I am not one who chooses someone who has chosen me to be ransomed." Zayd was asked, and he chose the Prophet ﷺ, even though he was his slave, because of the noble character and excellence he saw in him, preferring him over his own father and uncles.

Thereupon, the Prophet ﷺ stood up among Quraysh near the Ka'bah and made them witness that Zayd was his son. So he came to be called Zayd bin Muhammad until Allah, the Majestic and Exalted, forbade adoption.

Zayd was among the closest companions of the Prophet ﷺ. The Prophet ﷺ put him in command at the Battle of Mu'tah, where he was martyred. He was among the beloved of the Prophet ﷺ and held a special distinction and status with him, to the extent that he was titled "Hubbi Rasulillah" (the beloved of the Messenger of Allah).

Similarly, his son Usamah was titled "Al-Hub ibn al-Hub" (the beloved, son of the beloved). The Prophet ﷺ loved Usamah immensely, just as he loved his father, and he would include him in his private affairs, matters which none except his close relatives were privy to.

Lesson Seventeen

Chapter on What Has Been Mentioned Regarding Magic (1)

Praise be to Allah, who honors those who obey Him and humiliates those who disobey Him, and prayers and peace be upon His Prophet and His chosen one, and upon his family, his companions, and those who follow him. As for what follows:

I continue with you in the Book of Tawheed, where the Shaykh, may Allah have mercy on him, says: "Chapter on What Has Been Mentioned Regarding Magic."

(1): Chapter on What Has Been Mentioned Regarding Magic: Meaning its ruling and the ruling concerning the one who practices it.

And it must be known that knowledge is of two types:
The first type: Beneficial knowledge.
The second type: Harmful knowledge.

Some scholars do not apply the term 'harmful' to knowledge; rather, they say: beneficial and non-beneficial.
But considering the ruling of these types of knowledge, it is said: beneficial and harmful.

As for the beneficial, it is divided into three categories:
The first category: The general individual obligation (Al-'Ilm Al-'Ayni Al-'Aam).
Meaning, its ruling is an obligation upon all individuals, upon every sane, adult Muslim, whether free or enslaved, male or female. This pertains to

the fundamentals of the religion and what relates to the obligatory rituals upon every Muslim. You learn purification, prayer, fasting; this is an individual obligation (Fard 'Ayn) and it is from which category? From the categories of the general individual obligation.

The second category: The specific individual obligation (Al-Fard Al-'Aini Al-Khass).
It is obligatory upon everyone, but the difference between it and the first is that this is only obligatory upon those who fulfill its conditions. For example, Zakat is only obligatory to learn for the wealthy or those who possess wealth. So it is an individual obligation, not upon every Muslim, but rather an individual obligation upon every possessor of wealth that has reached the Nisab (minimum amount). So such a person must learn the jurisprudence of Zakat. The one who is capable of Hajj must learn the jurisprudence of Hajj as an individual obligation. If Jihad becomes an individual obligation, then it is an individual obligation upon everyone to learn the jurisprudence of Jihad, and so on... But in principle, it is not obligatory upon every Muslim to learn the jurisprudence of Zakat, Hajj, and Jihad, but rather upon those for whom those aforementioned matters apply.

The third category of beneficial knowledge is the collective obligation (Fard Kifayah). If some people undertake it, the obligation is lifted from the others.
Like other religious sciences, memorizing the Quran, memorizing the Sunnah, as well as beneficial worldly sciences, like medicine, and so on... It is obligatory upon a group of Muslims to learn these sciences.

This is regarding beneficial knowledge.

As for harmful knowledge, it is of two types: Some of it is forbidden (Haram), and some of it is acts of disbelief (Mukaffir).

The forbidden knowledge: Such as learning music and singing. This is knowledge but it is forbidden.

The disbelief-type (Mukaffir): Such as learning magic. Not only practicing magic is an act of disbelief, but even merely learning magic is among the acts that constitute disbelief, as Imam Ahmad, may Allah have mercy on him, explicitly stated.
Allah the Almighty says: "But they do not teach anyone until they say, 'We are a trial, so do not disbelieve [by practicing magic].'" (Surah Al-Baqarah, 2:102). So, merely learning magic is among the acts that constitute disbelief - we seek refuge in Allah.

As for learning man-made laws, for example, it depends on the intention. If one learns this knowledge to act upon it, to judge by it, and to resort to it for judgment, then this is disbelief. If he learns it for other than that, it might be from the forbidden matters, or it might be from the permissible matters, or it could even be from the recommended matters; if one learns man-made laws to clarify their falsehood to people, to refute them, and to expose the injustice of these rulings, then this may be recommended.

And the saying of Allah the Almighty: "And they certainly knew that whoever purchased it [magic] would not have in the Hereafter any share." (Surah Al-Baqarah, 2:102)
And His saying: "And they believe in Al-Jibt and At-Taghut and say about those who disbelieve, 'These are better guided than those who believe as to the way.'" (Surah An-Nisa', 4:51)

Umar, may Allah be pleased with him, said: "Al-Jibt is magic, and At-Taghut is Satan." (3)
And Jabir, may Allah be pleased with him, said: "At-Tawagheet (pl. of Taghut) are soothsayers upon whom Satan would descend, one in every tribe." (4)

(1): The author, may Allah have mercy on him, mentioned the saying of Allah the Almighty: "And they certainly knew that whoever purchased it would not have in the Hereafter any share." Meaning magic, he has no share in the Hereafter. Ibn 'Abbas said: "No portion."

And those groups of disbelievers, when they said about Solomon, peace be upon him, that he did not accomplish these matters - the service of the Jinn to him, the wind, and other miracles - except because he was a magician, we seek refuge in Allah, Allah the Almighty responded to them, saying: "But Solomon did not disbelieve..." (Surah Al-Baqarah, 2:102). This is one of the clearest proofs that magic is disbelief and that the magician is a disbeliever.
When they said, "Solomon is a magician," He said: "But Solomon did not disbelieve," meaning he was not a magician, peace be upon him, far exalted is he above that.

(2): Similarly, he used as evidence His saying: "And they believe in Al-Jibt and At-Taghut." The meaning of this verse according to the interpretations of the people of knowledge for Al-Jibt has been mentioned. The origin in the meaning of Al-Jibt is something superfluous that exceeds the thing and has no benefit in it. But later, it was used for magic, the magician, and what is similar in meaning.

(3) And the author mentioned the saying of Umar: "Al-Jibt: magic, and At-Taghut: Satan."
At-Tawagheet are soothsayers upon whom Satan would descend, one in every tribe.

(4): And he also transmitted the saying of Jabir, may Allah be pleased with them both: "One" meaning in every tribe, one of these soothsayers upon whom Satan would descend, meaning by informing them of what they had eavesdropped from the hearing, as came in the narrations of the Prophet, peace and blessings be upon him and his family, or from what the companion (Qareen - devil assigned to a person) informed them. For they might know about a person's condition not from their eavesdropping but from the connection of the companion (devil) with the (human's) companion. So the companion of the magician, from the devils, connects with the companion of that human and informs him about what has happened regarding his state, his life, and his affairs.

And here is an issue: Does magic have a reality or not?
The majority of the people of knowledge, may Allah have mercy on them, held that magic has a reality, contrary to the Mu'tazilah and those who agreed with them, like Abu Hanifah and others. Magic can cause separation, it can bring together, and it can afflict a person with lethargy (or impotence). This is known as 'sahr al-khumool' (magic causing lethargy/impotence). And from it is also 'sahr at-takheel' (magic of illusion), where it is made to appear to a person that he is doing something while he is not actually doing it, as came in the Hadith of Aisha, may Allah be pleased with her, agreed upon (Mutafaqun 'Alayh), from the Messenger of Allah, peace and blessings be upon him and his family, that two angels came to him, one sat near his feet and the other near his head. One of them said to the other: "What is wrong with him?" The other replied: "He is affected by magic (Matboob)."
And magic is called 'Tibb' (medicine/ treatment). This, as Ibn Al-Anbari said, is from 'Al-Addad' (words that carry two opposite meanings), meaning this word is used for a thing and its opposite. Just as you say "Amr Jall" meaning a great matter, and you might also mean by it an insignificant matter. So these are from Al-Addad. Similarly, 'Tibb' is used for the medicine of illness and is used for the illness itself, like magic. They said: "What is wrong with him?" He said: "He is affected by magic (Matboob)." They said: "Who bewitched him?" He said: "Labeed ibn Al-A'sam," who was from the Jews. "With what?" "With a comb and the hair stuck to it." Meaning, with traces and remnants of his hair on the comb. Then it (the object of magic) was retrieved from a well, and that magic was dissolved for him.

And from its effects, as Aisha said, was that he would think he had done something when he had not done it; he would think he was doing something while he was not doing it. This is from the magic of illusion.

Someone might say: Is it possible for this to happen to a Prophet from among the Prophets? - As the Rafidah (Shi'a extremists), the Sufis, and others like them speak in their doubts, rejecting that based purely on their intellects...
We say: Yes, for magic is a form of harm, and the Prophets were afflicted with various types of harm, such as killing, pursuit, imprisonment, and the like. But what happened to the Messenger of Allah, peace and blessings be upon him, contained wisdom; which is that Allah the Almighty revealed to him the two Surahs of refuge (Al-Mu'awwidhatayn), so he recited them over himself for cure, and taught that to his Ummah. Just as the Prophet, peace and blessings be upon him, experienced forgetfulness in his prayer, the wisdom was so that the Imam would learn from his Ummah: if he leads people in prayer and forgets, what should he do? Thus, the prostration of forgetfulness (Sujood As-Sahw) was legislated.

So magic has a reality, and this is what the majority of the scholars, may Allah have mercy on them, mentioned.

And from it is: As-Sarf (diversion, turning away) and Al-'Atf (attraction, turning towards).
As-Sarf is to turn a lover away from his beloved. For this reason, the polytheists described the Messenger of Allah, peace and blessings be upon him, as a magician. Why? They said: Because he separates a man from his wife. This was one of the reasons for their attributing this slander and accusation to the Prophet.
Similarly, Al-'Atf, which is the opposite of As-Sarf, is to attract someone who dislikes to the one he dislikes (i.e., to make him love someone he hated).

On the authority of Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah said: "Avoid the seven destructive sins." They said, "O Messenger of Allah, what are they?" He said: "Associating partners with Allah, magic, killing a soul whom Allah has forbidden except for a just cause, consuming Riba (usury), consuming the property of an orphan, fleeing from the battlefield, and slandering chaste, believing women who are unaware (of evil)." Reported by Al-Bukhari and Muslim. (1)

On the authority of Jundub, in a Marfu' narration (attributed to the Prophet): "The prescribed punishment for the magician is a strike with the sword." Reported by At-Tirmidhi. And the correct view is that it is Mawqoof (statement of a companion). (2)

In Sahih Al-Bukhari, on the authority of Bajalah bin 'Abdah, he said: "Umar bin Al-Khattab, may Allah be pleased with him, wrote to us: 'Kill every male and female magician.'" He said: "So we killed three magicians." (3)

And it is authentically reported from Hafsah, may Allah be pleased with her, that she ordered a slave girl of hers who had bewitched her to be killed, and she was killed.
And likewise, it is authentically reported from Jundub.

Ahmad said: "From three of the companions of the Prophet." (meaning the ruling is established from three companions).

(1): The author, may Allah have mercy on him, mentioned the Hadith of Abu Hurairah, may Allah be pleased with him: that the Messenger of Allah, peace and blessings be upon him, said: "Avoid the seven destructive sins." His saying "Avoid" is more emphatic than "stay away" or "leave"; avoidance is more emphatic, as Allah the Almighty said: "Worship Allah and avoid Taghut," and regarding intoxicants, He said: "so avoid it." So avoidance is an emphasis on abandonment.

The Prophet, peace and blessings be upon him and his family, warned his Ummah against these seven destructive sins. In some narrations, his warning against the nine destructive sins is mentioned, and among them he mentioned: "Returning to Bedouin life after emigration (Al-'Urubah ba'da Al-Hijrah)," "disobeying and severing ties with parents (Al-'Uqooq)," and "withdrawing the hand from obedience (Naz' Al-Yad min At-Ta'ah - i.e., rebellion)."
"Returning to Bedouin life after emigration" means that a person emigrates from the land of disbelief to the land of Islam, then - we seek refuge in Allah - he abandons his emigration and returns to the desert (Bedouin life). This is among the major sins. And he mentioned others among the major sins.
"Al-Moobiqat" means the destroyers.

Therefore, the people of knowledge differed in specifying these seven. Some said: The number is not intended (i.e., it's not restricted to seven). Others said: These are among the greatest of them. Others said: Rather, it is according to what the questioner needs; for the Prophet, peace and

blessings be upon him, might speak about the prohibition of some major sins among some people, and speak about other major sins among other people. So every situation has its appropriate speech.
Therefore, when Ibn 'Abbas was asked about the seven, he said: "They are more than seven and seven." In one narration: "Closer to seventy." And in another narration: "Closer to seven hundred."
So the major sins are many, and the people of knowledge have authored works enumerating them, as did Shams Ad-Din Ath-Thahabi, Imam Ibn Rajab Al-Hanbali, may Allah have mercy on him, and also Imam Ibn Hajar Al-Haytami. Similarly, the author, may Allah have mercy on him, Shaykh Muhammad bin Abdul-Wahhab, may Allah have mercy on him, wrote about the major sins as a warning against them.

"They said, 'O Messenger of Allah, what are they?' He said: 'Associating partners with Allah.'" So he began by mentioning the greatest of these destructive, ruinous sins, as he was asked in the Hadith of Abdullah bin Mas'ud: "Which sin is the greatest?" He said: "That you set up a rival to Allah while He created you."

Shirk is divided into two categories, as you know: Major Shirk (Al-Akbar) and Minor Shirk (Al-Asghar).
All of that is from the destructive sins. The major one is disbelief that takes one out of the religion, and the minor one is the greatest of the major sins.

Then he mentioned "Magic." And magic, as we have mentioned, is disbelief, and the magician is a disbeliever. This is the view of the majority of the scholars. As for what Imam Ash-Shafi'i, may Allah have mercy on him, mentioned - that the magician is asked and his magic is presented to us; if it is from the acts of disbelief or contains something from the acts of disbelief, then it is disbelief, otherwise not - this is not accepted from him, may Allah have mercy on him. And we think nothing but good of him, that he might have intended to exclude what is not magic from being considered magic, like some matters that some people do involving deception, sleight of hand, and the like.

He said: "And killing a soul whom Allah has forbidden except for a just cause." This refers to the protected soul: the soul of a Muslim or the soul of a protected disbeliever (Dhimmi or Mu'ahid), except for a just cause, as came in the Hadith of Ibn Mas'ud: "It is not permissible to spill the blood of a Muslim except in three cases: the married person who commits adultery, a life for a life, and the one who abandons his religion and separates from the community," or if the Dhimmi or Mu'ahid breaks his covenant.

He said: "And consuming Riba." So consuming Riba is among the greatest major sins, and Allah did not authorize war against anyone as He did against the consumer of Riba.

"And consuming the property of an orphan." He mentioned "consuming" because most benefit is through consumption, even though non-consumption is also included in the prohibition, such as burning the orphan's property, destroying it, or using it for non-food purposes.

He said: "And fleeing from the battlefield (At-Tawalli yawma Az-Zahf)." Fleeing from the battle when the two fronts meet is from the major sins - we seek refuge in Allah. Allah the Almighty only made an exception for two cases: "O you who have believed, when you meet those who disbelieve in battle, do not turn your backs to them. And whoever turns his back to them on such a day, unless swerving for battle or joining another company, has certainly returned with anger from Allah." (Surah Al-Anfal, 8:15-16). So this (swerving) or that (joining), swerving for fighting, and this is from the aspects of war and stratagem or ruse, or joining a group of believers to support him against the disbelievers. Other than that, "then he has returned with a wrath from Allah." So this is from the major sins.

He said: "And slandering chaste, unaware, believing women." So slandering chaste, free Muslim women who are unaware, because the innocent woman does not know what she is accused of.
"Believing women": This excludes disbelieving women. This does not mean that accusing and slandering those who are not such is not forbidden, but it does not fall under this specific severe warning, and likewise, the prescribed punishment (Hadd) is not applied.

So what is said about slandering chaste men? Is it the same?
It is also forbidden, and this is the view of the general body of the scholars. But Ibn Hazm and those who agreed with him were strict, so he did not say there is a prescribed punishment (Hadd) for slandering a chaste man, and he limited the Hadd only to whoever slanders a chaste woman.

(2): He said: "On the authority of Jundub, in a Marfu' narration..." Some scholars of Hadith, like At-Tabarani, made a mistake and reported this Hadith from Jundub bin Abdullah Al-Bajali, but the correct view is that it is from Jundub Al-Khayr Al-Azdi, may Allah be pleased with him. The story mentioned regarding the reason for his report from the Messenger of Allah indicates that...
When he saw a magician performing in the gathering of Al-Waleed - who

was at that time one of the rulers - he stood up, went to him, and killed him, and said: "I heard the Messenger of Allah, peace and blessings be upon him, say: 'The prescribed punishment for the magician is a strike with the sword.'"
It is reported that Al-Waleed disapproved of that and imprisoned him. But this disapproval might be like the disapproval of Uthman, may Allah be pleased with him and grant him pleasure, regarding Hafsah. Hafsah, may Allah be pleased with her, when a slave girl of hers bewitched her - as the author, may Allah have mercy on him, mentioned - ordered Abdurrahman bin Zaid to kill her, as reported in the Muwatta of Malik and in a narration from Abdullah bin Ahmad from his father. So Uthman disapproved. Did Uthman disapprove of killing the magician and that his prescribed punishment is death? What do you say?

The brothers: Yes, he disapproved.
Shaykh: Yes, he disapproved, as came in the narration from Abdullah bin Umar that she did that without his authority, and in another narration, she did that without the authority of the ruler. This might be considered as overstepping the ruler. And you know that the prescribed punishments (Hudood) are under the jurisdiction of the Imam (ruler) or his deputy. And this - i.e., the killing of magicians - is for the Imam or his deputy.

(3): And therefore, the statement of Umar came: "Kill every male and female magician." Meaning, he entrusted them all with that. He (Bajalah) said: "So we killed three magicians."

Therefore, the Companions, may Allah be pleased with them, are unanimously agreed upon killing magicians, as evidenced by the fact that it is reported from three of the Companions, as Ahmad said: they are Umar, Hafsah, and Jundub, and no one opposed them. So none of the Companions is known to have disapproved of killing magicians. But what happened from Uthman, may Allah be pleased with him, was (disapproval of) doing that without his authority.
Yes..

There are several issues (derived from this chapter):

First: The interpretation of the verse from Surah Al-Baqarah (2:102).
Second: The interpretation of the verse from Surah An-Nisa (4:51).
Third: The interpretation of Al-Jibt and At-Taghut, and the difference between them.
Fourth: That At-Taghut can be from the Jinn and can be from mankind.
Fifth: Knowing the seven destructive sins that are specifically prohibited.
Sixth: That the magician commits disbelief.

Seventh: That he is to be killed and is not given the chance to repent. (1)
Eighth: The existence of this (magic) among Muslims during the time of Umar, so how about after him?

(1) He mentioned in the issues: "That he is killed and is not given the chance to repent." So the magician is killed without being asked to repent, and this is the preponderant view from the statements of the people of knowledge, may Allah have mercy on them. This is after he has gained the ability (to perform magic). As for before gaining the ability, a woman came to Aisha, may Allah be pleased with her, crying intensely. Aisha asked her about her situation. She said: "An old woman took me to Harut and Marut. I said, 'I want to be a sorceress.' They said, 'Fear Allah and do not disbelieve.' I said (or: I wanted to learn magic again). They said to her, 'Urinate in that oven.' So I did, and I saw a horseman emerge from it, clad in iron, and he flew away. I asked them about that, and they said, 'That is your faith.'" She said, "I did more than that, and I want to repent. Do I have a chance for repentance?"
So Aisha asked the companions of the Prophet, who were present at that time, and no one answered her until Ibn Abbas said, "Do you have a mother?" She said, "Yes." He said, "Then go to her."
Then Ibn Abbas, may Allah be pleased with them both, mentioned that she had a chance for repentance, and that was before gaining the ability, as reported by Al-Hakim in Al-Mustadrak.

Therefore, if it is before gaining the ability, he has a chance to repent, and he is spared. But after gaining the ability, there is no repentance, and he is killed whether he repents or not.
The wisdom behind that: It is said that whoever learns magic, his magic is not nullified by his repentance.
Secondly, it is said regarding that: If a magician performs magic on a person, that magic is not removed except by certain matters, among them: Ruqyah (recitation for cure). Perhaps the Jinni speaks and tells about the location of that magic. Perhaps its location is seen in a dream. Perhaps someone who knows about that magic nullifies it, thus dissolving that magic. Also, among the matters by which magic is nullified is supplication (Dua'). And among the greatest things that nullify magic is the death of the magician. If the magician dies, every act he performed is nullified. This is part of the wisdom behind killing the magician, whether he repents or not.

Yes...

Chapter: Clarifying Some Types of Magic (1)

Ahmad narrated: Muhammad bin Ja'far narrated to us, 'Awf narrated to us, from Hayyan bin Al-'Ala', Qutbah bin Qabisah narrated to us, from his father: that he heard the Prophet say: "Indeed, Al-'Iyafah, At-Tarq, and At-Tiyarah are from Al-Jibt." 'Awf said: "Al-'Iyafah is divination by the flight of birds. At-Tarq is drawing lines on the ground." And Al-Jibt, Al-Hasan said: "It is the groan of Satan." Its chain is good. (3)

And Abu Dawud, An-Nasa'i, and Ibn Hibban in his Sahih reported the Musnad (chain going back to the Prophet) version of it.

On the authority of Ibn 'Abbas, may Allah be pleased with him, he said: The Messenger of Allah said: "Whoever acquires a branch of (the knowledge of) the stars has acquired a branch of magic. He increases as it increases (in magic)." Reported by Abu Dawud and its chain is Sahih. (4)

And in An-Nasa'i, from the Hadith of Abu Hurairah, may Allah be pleased with him: "Whoever ties a knot and then blows on it has indeed practiced magic. And whoever practices magic has committed Shirk. And whoever hangs something (as an amulet) will be entrusted to it." (5)

On the authority of Ibn Mas'ud, may Allah be pleased with him, that the Messenger of Allah said: "Shall I not inform you what Al-'Adh (malicious gossip) is? It is slander, circulating among people." Reported by Muslim. (2)

And in the two Sahihs (Al-Bukhari and Muslim), on the authority of Ibn 'Umar, may Allah be pleased with him, that the Messenger of Allah said: "Indeed, in some eloquence there is magic."

(1): The author, may Allah have mercy on him, mentioned this chapter, saying: "Chapter: Clarifying Some Types of Magic." So he mentioned these narrations, among which are some that are acts of disbelief, some that are forbidden, and indeed some that are permissible.

So let us clarify:
As for what is permissible: It is the saying of the Prophet: "Indeed, in some eloquence there is magic." The people of knowledge understood this Hadith in two ways:
The first: It is the blameworthy meaning. For magic is: turning a thing away from its reality. If it is intended to disguise truth with falsehood and to present falsehood in the image of truth through eloquence, argument, and skillful speech, then this is blameworthy... as mentioned about some people regarding the strength of their argumentation and debate, that if he wanted to convince you that this pillar is made of gold, he would be able to.

The Prophet, peace and blessings be upon him, said: "I am only a human being, and you bring your disputes to me. Perhaps some of you are more eloquent in their argument than others, so I judge in their favor according to what I hear. So whomever I judge in favor of, giving him something from the right of his brother, let him not take it, for I have only allocated for him a piece of the Fire."
So this is a blameworthy matter, and its resemblance to magic here is blameworthy, and it is a forbidden matter.

But if it is understood in the other sense: "Indeed, in some eloquence there is magic" meaning fluency, clarity, and what is used in language of rhetorical embellishments, and so on; then this is a praiseworthy matter. Therefore, when a man spoke before Umar bin Abdul-Aziz, may Allah be pleased with him and have mercy on him, and he was very eloquent, Umar said: "This is the permissible magic." "This is the permissible magic."

So when the author, may Allah have mercy on him, mentioned in this chapter, in which he mentioned some types of magic, he mentioned eloquence. So we said it is understood in two meanings, as Al-Hafiz Ibn Hajar mentioned.

(2): Similarly, we said he mentioned matters that are from the forbidden matters and are not from the acts of disbelief; like slander (An-Namimah). So he mentioned the Hadith of Ibn Mas'ud, may Allah be pleased with him, that the Messenger of Allah said: "Shall I not inform you what Al-'Adh is?" With a Fathah on the 'Ayn and a Sukoon on the Dhad. Some scholars vocalized it as "Al-'Idh" with a Kasrah on the 'Ayn and a Fathah on the Dhad.
He said: "It is slander (An-Namimah), circulating speech among people." Meaning, transmitting talk and rumors among people to cause corruption between them.
This, as Ibn Al-Jawzi mentioned, is among the major sins that students of knowledge fall into. He mentioned many major sins that students of knowledge take lightly, and among them he mentioned backbiting and slander. And that this sin is from magic; this is because it came in some narrations, as from Yahya bin Abi Kathir, who said: "Indeed, a man can cause corruption through slander in one hour more than a magician can cause corruption in a year." And it came from some of the Salaf that he said: "Slander is from magic," meaning in terms of causing corruption between loved ones and turning some away from others.

(3): And from the matters he mentioned, which are from disbelief, is what he mentioned regarding Al-'Iyafah, astrology, and so on...

He began by reporting what Ahmad narrated, saying: "Muhammad bin Ja'far narrated to us" - he is Ghundar, he was given this nickname; it is said he used to sleep during the lesson, so he was called that, and it is a Persian word.

You will find that the Muhaddithun (scholars of Hadith) sometimes abbreviate in their books. They abbreviate "Haddathana" (narrated to us) to "Thana", and they abbreviate "Akhbarana" (informed us) to "Ana". Similarly, from the observations I would like to point out here, hearing from our brother the reader: They, may Allah have mercy on them, omit the word "Qala" (said) for brevity. So if you come to read the chain, you say: "Ahmad said: Muhammad bin Ja'far narrated to us, [he] said: 'Awf narrated to us..." because 'Awf did not narrate to you, but rather narrated to Muhammad bin Ja'far.
Then after that, he said: "So-and-so narrated to us, such and such," and so on.

He said: that he heard the Prophet say: "Indeed, Al-'Iyafah, At-Tarq, and At-Tiyarah are from Al-Jibt." ('Awf said: "Al-'Iyafah is divination by the flight of birds"):
This will come, Allah willing, in the chapter on At-Tiyarah (evil omens). They used to do that frequently during the Jahiliyyah. When they intended a journey or the like, they would release a bird. If it went to the right, they took it as a good omen, and if it went to the left, they took it as a bad omen and refrained from their intention.
Similarly, regarding the sounds of birds, their shapes, and their colors, in all of that they would take omens, either good or bad.

And "At-Tarq": He interpreted it as "drawing lines on the ground." They also intended by that to know future and unseen matters through such things. This includes what is known as reading coffee cups (geomancy), and the like. All of that is prohibited.

Al-Hasan said: "It is the groan of Satan." Meaning Al-Jibt.
And it is mentioned in the narrations that Satan groaned when he was cursed, and he groaned when he was expelled from Paradise, and he groaned a groan when the Messenger, peace and blessings be upon him, was born.
And the groan is a sound. So he mentioned regarding the meaning of Al-Jibt that it is the groan of Satan.

(4): Then the author mentioned what was narrated by the scholars of the Sunan, like Abu Dawud and An-Nasa'i, on the authority of Ibn 'Abbas,

may Allah be pleased with them both, who said: The Messenger of Allah, peace and blessings be upon him, said: "Whoever acquires a branch of (the knowledge of) the stars has acquired a branch of magic. He increases as it increases (in magic)." Meaning, every increase in that is an increase in magic.

However, an issue should be known here:
Regarding learning about the stars: This knowledge of the stars is divided into two categories:

The first category: What relates to knowing the rising of celestial bodies, the positions of stars, and directions. This is permissible and is known as astronomy (Ilm Al-Falak).

The second category: What they call spiritual science, or in modern terminology, knowing horoscopes (astrology).
They link the stars to knowing good and evil, people's states of anger, pleasure, happiness, and misery, and whether a marriage contracted at this time will be successful or failed, and so on... All of this is from deceit, sorcery, and magic - we seek refuge in Allah.

As for what they narrate regarding that: "The astrologers lie, even if they are truthful," this is a fabricated (Mawdu') Hadith, it has no basis.

(5): Then he mentioned the Hadith reported by An-Nasa'i, may Allah have mercy on him: "Whoever ties a knot and then blows on it has indeed practiced magic." And Allah the Almighty commanded us to seek refuge from that: "And from the evil of the blowers in the knots." (Surah Al-Falaq, 113:4). The interpreters said: They are the sorceresses, they blow and then tie the knots, and it is magic.

He said: "And whoever practices magic has committed Shirk." This is one of the clearest proofs of the disbelief and Shirk of whoever commits magic - we seek refuge in Allah.

"And whoever hangs something (as an amulet) will be entrusted to it." Meaning, whoever relies on other than Allah, the Mighty and Majestic, will be left to it.

Then the author, may Allah have mercy on him, said:

There are several issues (derived from this chapter):

First: That Al-'Iyafah (divination by birds), At-Tarq (geomancy), and At-Tiyarah (seeking evil omens) are from Al-Jibt.

Second: The interpretation of Al-'Iyafah and At-Tarq.
Third: That the knowledge of the stars (astrology) is a type of magic.
Fourth: That tying knots with blowing (for magic) is from that.
Fifth: That slander (An-Namimah) is from that. (1)
Sixth: That some types of eloquence are from that.

Yes...

(1) He mentioned in the fifth and sixth issues: "That slander is from that." We said, and it is not a condition for it being "from that" that it is from the acts of disbelief. Similarly, the case with eloquence.

The author, may Allah have mercy on him, said:

Chapter: What Has Been Mentioned Regarding Soothsayers and the Like. (1)

Muslim reported in his Sahih from one of the wives of the Prophet, from the Prophet, peace and blessings be upon him, that he said: "Whoever goes to a fortune-teller ('Arraf) and asks him about anything, his prayer will not be accepted for forty days." (2)

On the authority of Abu Hurairah, may Allah be pleased with him, from the Prophet, peace and blessings be upon him, who said: "Whoever goes to a soothsayer (Kahin) and believes him in what he says, has disbelieved in what was revealed to Muhammad." Reported by Abu Dawud. (2)

And the Four (Imams) and Al-Hakim reported it, and he said: "Sahih according to their conditions," from Abu Hurairah: "Whoever goes to a fortune-teller or a soothsayer and believes him in what he says, has disbelieved in what was revealed to Muhammad."

And Abu Ya'la reported with a good chain from Ibn Mas'ud a similar statement as Mawqoof (attributed to him).

(1): The author, may Allah have mercy on him, mentioned this chapter regarding what has been mentioned about soothsayers and the like. There is the soothsayer (Al-Kahin), the fortune-teller (Al-'Arraf), and the astrologer (Al-Munajjim)... All of these are included in this ruling. Whether he claims knowledge of the unseen based on his reliance on the Jinn who steal speech from the heavens - and these (Jinn) were prevented during the time of revelation by the stars and meteors. Scholars differed regarding the continuation of this until today. Some said the heavens were only guarded during the time of the Prophethood so that the matter of revelation would not be confused with anything else. Others said this

remains, but the guarding of the heavens intensified during the time of the Messenger of Allah, peace and blessings be upon him and his family. Or whoever relies on or claims knowledge of these matters related to the stars, knowing the ascendants (of stars), and the like, or links that to drawing lines, or casting stones, or divination by birds, or looking at the remnants in a cup... all of those are included in these rulings.

(2): The author, may Allah have mercy on him, mentioned several Hadiths regarding that. You will find that in some of them: "His prayer will not be accepted for forty days" for the one who goes to these fortune-tellers and soothsayers. And you will find in others: "He has disbelieved in what was revealed to Muhammad." Some scholars held that going to fortune-tellers, soothsayers, and likewise magicians, is from the category of disbelief less than major disbelief (Kufr duna Kufr). But the correct view is:

To differentiate: Whoever goes to them and believes them in what they say, then he has disbelieved in what was revealed to Muhammad, and this is major disbelief that takes one out of the religion.

As for whoever goes to them and asks them - here the author mentioned what Muslim reported, that the Prophet, peace and blessings be upon him, said: "Whoever goes to a fortune-teller and asks him about anything, and believes him in what he says..." We say: This phrase "and believes him in what he says" is not in what Imam Muslim reported, but rather in other narrations. So it is possible here that merely asking - whether he believed or did not believe - then "his prayer will not be accepted for forty days" applies to him.

The meaning of "will not be accepted" as An-Nawawi mentioned in more than one Hadith - among them: "Whoever has intercourse with a woman in her anus," among them: "Whoever has intercourse with a menstruating woman, his prayer will not be accepted for forty days," (1) and among them: "Whoever drinks intoxicants, his prayer will not be accepted for forty days" - the meaning is that he is not rewarded for it; he is not rewarded for his prayer for forty days, despite its validity. So the prayer is valid, and he has performed what is upon him and the sin is recorded, but it is not accepted.

This should not be understood as some contemporaries have understood, that an addict of intoxicants, for example, is a disbeliever with major disbelief that takes him out of the religion. They say: How is that? They say: Because whoever drinks it, his prayer is not accepted for forty days, and the one who abandons prayer is a disbeliever, therefore he becomes a

disbeliever...
This is an unsound understanding. There is a difference between performance (Al-Ada') and acceptance (Al-Qubool). The meaning of "his prayer will not be accepted for forty days" is that the reward for it is not accepted.

Let us clarify this further by saying: Whoever believes them - as we said - is a disbeliever. And whoever does not believe them, his prayer is not accepted (i.e., he is not rewarded for it).
If this wording is applied to the one who believed them, then the meaning is that his prayer is not valid. How is that? Because Islam is a condition for the validity of all other acts of worship. So whoever nullifies Islam, those acts of worship are not valid from him until he repents.

(1) I did not find it with this exact wording. I found it with the wording: "Whoever has intercourse with a menstruating woman or a woman in her anus, or goes to a soothsayer: he has disbelieved in what was revealed to Muhammad, the Messenger of Allah, peace and blessings be upon him." (Sunan At-Tirmidhi).

On the authority of 'Imran bin Husain, may Allah be pleased with him, in a Marfu' narration (attributed to the Prophet): "He is not from us who practices At-Tiyarah (seeks evil omens), or has At-Tiyarah done for him, or practices soothsaying (At-Takahhun), or has soothsaying done for him, or practices magic, or has magic done for him. And whoever goes to a soothsayer and believes him in what he says, has disbelieved in what was revealed to Muhammad." Reported by Al-Bazzar with a good chain. (1)

And At-Tabarani reported it in Al-Awsat with a Hasan chain from the Hadith of Ibn 'Abbas, without the phrase: "And whoever goes to a soothsayer..." to the end.

Al-Baghawi, may Allah have mercy on him, said: "Al-'Arraf (the fortune-teller) is the one who claims knowledge of matters, premises by which he deduces the stolen item, the location of the lost thing, and the like." It is said: "He is the soothsayer (Al-Kahin)." And the soothsayer is the one who informs about unseen matters in the future. It is also said: The one who informs about what is in the mind (inner thoughts). (2)

Abu Al-'Abbas Ibn Taymiyyah, may Allah have mercy on him, said: "Al-'Arraf is a name for the soothsayer, the astrologer, the geomancer (Ar-Rammal), and their like, among those who speak about knowing matters by these methods." (3)

Ibn 'Abbas said regarding people who write 'Abjad' (the alphabet sequence) and look at the stars: "I do not think that one who does that has any share with Allah." (4)

(1) He said: On the authority of 'Imran bin Husain, may Allah be pleased with him, in a Marfu' narration, i.e., from the Prophet, peace and blessings be upon him: "He is not from us who practices At-Tiyarah, or has At-Tiyarah done for him, or practices soothsaying, or has soothsaying done for him, or practices magic, or has magic done for him." This indicates that the helper has the same ruling as the one who directly does it. Everyone who assists in a matter, agrees with it, supports it, and contributes to it in any form of contribution, is like the one who directly does it. So whether he is the one who practices soothsaying, or requests soothsaying for himself, or someone else requests it for him and he agrees and supports or follows, then he is like the first one in ruling. Similarly, for whoever practices magic or has magic done for him. Similarly, for whoever practices At-Tiyarah or has it done for him.

He said: "And whoever goes to a soothsayer and believes him in what he says, has disbelieved in what was revealed to Muhammad." Al-Qurtubi said: "In what was revealed to Muhammad" meaning the Book and the Sunnah, so he is a disbeliever in the Book and the Sunnah.

There are those who claim that they know that through Karamat (miracles of the righteous) or through Kashf (spiritual unveiling), and that they are among the righteous, the good, and among the allies of Allah the Almighty...
We say: Firstly: None knows the unseen except Allah, the Mighty and Majestic.
There are many differences by which one distinguishes between the magician, or the soothsayer, or the fortune-teller, and the righteous man and the Wali (ally of Allah), among them:
The Wali does not claim knowledge of the unseen, nor does he speak about what is hidden from him.
As for the magician, the soothsayer, and their like, they speak about that, and this is one of their most prominent characteristics and signs.
Also: Those magicians, soothsayers, and deceivers ask for the mother's name, while the righteous and the Wali do not do that.
And other differences that exist between the Wali and the soothsayer, among them: The Wali does not make claims, and if a Karamah happens to him, he conceals it and tries to keep it secret, unlike the deceiver who declares that and publicizes it.
Also, the difference between them: The Wali does not challenge others with the Karamah, meaning he does not say: "Now I will fly," or "Now I

will walk on water," or "Now such and such will happen..." The one to whom a Karamah occurs, it only occurs if he exerts all the usual means, while relying in that upon Allah, the Mighty and Majestic. So Allah, the Almighty, may will and cause a supernatural miracle to occur at his hands. As for the soothsayer, the magician, and the sorcerer: He challenges with that and says he will do such and such, and so and so...

(2): The author, may Allah have mercy on him, mentioned the statements of the scholars in defining some terms, among them Al-'Arraf (the fortune-teller). He mentioned Al-Baghawi's definition: "The one who claims knowledge of matters through premises by which he deduces the stolen item, its location is such and such, the thief is so-and-so son of so-and-so, and the location of the lost thing, and the like..."
He knows that, as we said, through means like his companion (devil) asking the other companion (devil) from the devils. And he may tell the truth or he may lie.

(3): Similarly, he mentioned the statement of Ibn Taymiyyah, may Allah have mercy on him, regarding Al-'Arraf, saying: "A name for the soothsayer, the astrologer, the geomancer, and their like..." So all of these are included in this name.

(4): And he mentioned what was reported from Ibn 'Abbas regarding people who write 'Abjad Hawwaz...' This arrangement of the alphabetic letters was criticized by the Salaf. So it is not appropriate for a student of knowledge, when arranging issues or statements, to mention Alif, Ba', Jeem, Dal... This arrangement is used by astrologers and soothsayers, so for the sake of avoiding resemblance, it is discouraged. Otherwise, the origin is that this arrangement is not problematic, but it is for the sake of avoiding resemblance.
Ibn 'Abbas, may Allah be pleased with them both, said regarding those who do that and look at the stars: "I do not think that one who does that has any share with Allah," meaning no portion, as we mentioned before.

He said: There are several issues (derived from this chapter):

First: Believing the soothsayer cannot coexist with faith in the Quran. (1)
Second: The explicit declaration that it is disbelief.
Third: Mentioning the one for whom it is done (e.g., soothsaying is done for him).
Fourth: Mentioning the one for whom evil omens are sought.
Fifth: Mentioning the one for whom magic is done.
Sixth: Mentioning the one who learns 'Abjad' (for the purpose of astrology/divination).

Seventh: Mentioning the difference between the soothsayer and the fortune-teller.

Yes..

(2) Among the issues mentioned: "Believing the soothsayer cannot coexist with faith in the Quran" because the Prophet, peace and blessings be upon him, said: "He has disbelieved in what was revealed to Muhammad," and that is, as Al-Qurtubi said: the Book and likewise the Sunnah. For the Prophet, peace and blessings be upon him, said: "Verily, I have been given the Quran and its like along with it," and that is the Sunnah.

It should be pointed out here that the ruling of going to the magician, soothsayer, or fortune-teller directly, and going to them indirectly through satellite channels of magic, watching those channels, or visiting their sites on the web; all of that has the same ruling. So whether one communicates with him directly, or calls him on the phone, or through modern means, the ruling for that is the same - we seek refuge in Allah.

The author, may Allah have mercy on him, said:

Chapter: What Has Been Mentioned Regarding An-Nushrah (1)

On the authority of Jabir, may Allah be pleased with him, that the Messenger of Allah, peace and blessings be upon him, was asked about An-Nushrah, and he said: "It is from the work of Satan." Reported by Ahmad with a good chain, and by Abu Dawud.

He said: Ahmad was asked about it, and he said: "Ibn Mas'ud disliked all of this." (2)

In Sahih Al-Bukhari, on the authority of Qatadah, may Allah be pleased with him: I said to Ibn Al-Musayyib: "A man is affected by magic (Tibb), or is prevented from (approaching) his wife (due to magic), can he be treated or undergo An-Nushrah?" He said: "There is no harm in it. They only intend by it reform. As for what is beneficial, it has not been prohibited." End quote. (3)

It is reported from Al-Hasan that he said: "Magic cannot be dissolved except by a magician."

Ibn Al-Qayyim, may Allah have mercy on him, said: "An-Nushrah is dissolving the magic from the bewitched person. It is of two types:
The first type: Dissolving it with magic like it, and that is from the work

of Satan. The statement of Al-Hasan is understood in this context, meaning the one who performs An-Nushrah and the one for whom it is performed seek nearness to Satan with what he loves, so he nullifies his work against the bewitched person.
The second type: An-Nushrah through Ruqyah (recitations for cure), seeking refuge (with Allah), permissible medicines, and supplications. This is permissible." (4)

(1) The author mentioned An-Nushrah here to complete the benefit regarding magic and soothsaying. For magic, as we said, has a reality and has an effect on the bewitched person. Among that is the possession of the human, upon whom magic has been cast, by a devil or Jinn.

The issue of Jinn entering humans: Shaykh Al-Islam Ibn Taymiyyah, may Allah have mercy on him, transmitted the consensus (Ijma') on its possibility. He said: "Except for those who opposed from the Mu'tazilah, like Al-Jubba'i and Abu Bakr Ar-Razi. So these are a group from the Mu'tazilah who opposed Ahlus-Sunnah regarding the possibility of a Jinn entering a human. They spoke contrary to the consensus, and their statement is rejected. The Book of Allah and the Hadiths of the Prophet refute them... 'Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity.' (Surah Al-Baqarah, 2:275). The interpreters, like Al-Qurtubi and others, said: 'Who is being beaten by Satan into insanity from possession (Al-Mass)' - in this is evidence for the possession of a human by a Jinn."
Similarly, what came in the Sahih from the Hadith of Umm Zafar, the woman afflicted with epilepsy (Al-Masroo'ah), when she came to the Prophet, peace and blessings be upon him, and complained about the epilepsy that afflicted her. The Prophet said: "If you wish, you can be patient and you will have Paradise, and if you wish, I will supplicate to Allah to cure you." She said: "I will be patient." Then she said: "But I become exposed (during fits), so supplicate to Allah for me that I do not become exposed." So he supplicated for her.
Al-Hafiz Ibn Hajar, may Allah have mercy on him, said: "Epilepsy (As-Sar') is of two types: One is the illness that is, as contemporaries say, an increase in electrical charges in the human body. The other," he said, "is that which is due to the possession by Jinn." He said: "And it came in some versions of the Hadith that the epilepsy that Umm Zafar had was from the epilepsy of Jinn, from the possession by Jinn."
Similarly, it came in the Hadith of Safiyyah, the Mother of the Believers, may Allah be pleased with her, that the Prophet, peace and blessings be upon him, said: "Indeed, Satan flows in the son of Adam like the flowing

of blood." As in the Hadith agreed upon. Ibn Hajar Al-Haytami said: "In it is a refutation of those who deny the entry of a Jinn into the body of a human."
Similarly, it is reported that a woman came with her young son and presented him to the Prophet. The Prophet, peace and blessings be upon him, said: "Come out, enemy of Allah! I am the Messenger of Allah." Then he (the boy) returned as if nothing had been wrong with him. As reported by Abu Dawud and others.
Many Hadiths have come regarding this matter and affirming it.

When we know that, that a person may be possessed due to magic - and the symptoms of that are many, among them a sudden change in a person's state from calmness to anger, among them an intense glare in his eyes, among them other signs that appear on the possessed person - if that happens to him, how is it treated?
It is treated either by a lawful (Shari) way or by an unlawful way.

This treatment is what is called An-Nushrah (with a Dammah on the Noon). The Prophet, peace and blessings be upon him, was asked, as in the Hadith of Jabir, about An-Nushrah, and he said: "It is from the work of Satan," meaning dissolving magic with magic. So this is from the work of Satan, if a person intends to treat magic with magic, or at the hands of a magician. This is the forbidden type of An-Nushrah.

(2): The author, may Allah have mercy on him, said: "Ahmad was asked about it, i.e., about An-Nushrah, and he said: 'Ibn Mas'ud disliked all of this.'"
So Ibn Mas'ud disliked treating magic at the hands of a magician, and likewise he disliked all of this, meaning, as previously mentioned, he disliked amulets (At-Tama'im) whether they contained Quran or other than Quran, as came at the beginning of this book. So he said similarly.

(3): And in Sahih Al-Bukhari, on the authority of Qatadah: "I said to Ibn Al-Musayyib" i.e., Sa'id ibn Al-Musayyib: "A man is affected by magic (Tibb)" i.e., by magic, "or is prevented from his wife," meaning he cannot approach her, or she is turned away from him, he hates her, or it is made to appear to him that he is approaching her while he is not - "can he be treated or undergo An-Nushrah?" He said: "There is no harm in it. They only intend by it reform. As for what is beneficial, it has not been prohibited." This statement from this great Imam, who was called the Faqih of the Fuqaha and the scholar of the scholars, was seized upon by some contemporaries who follow ambiguous matters, so they permitted dissolving magic with magic and permitted going to magicians for such purposes...

This is refuted, firstly, because the ruling of all the Companions regarding the magician has been mentioned to us, and that his prescribed punishment is death, so he is not left alive. So how can it be permissible to keep him for treatment?!
Secondly: Impurity is not purified by impurity.
Thirdly: Allah did not make the cure for his Ummah in what He has forbidden for them.
Finally, this statement from the likes of this Imam is understood to refer to the An-Nushrah that is done through Ruqyah and seeking refuge (with Allah), and this is what is expected from someone like him.

(4): As the eminent scholar Ibn Al-Qayyim, may Allah have mercy on him, mentioned: "An-Nushrah is of two aspects: First: Dissolving magic with its like, and that is the one which is from the work of Satan." So everything that is reported from the Salaf, may Allah be pleased with them, prohibiting An-Nushrah, is regarding this type of An-Nushrah.
He said: "Second: An-Nushrah through Ruqyah, seeking refuge (with Allah), permissible medicines, and supplications. This is permissible." Therefore, everything reported from some of the Salaf permitting An-Nushrah refers to this category from the types of An-Nushrah.

Then the author, may Allah have mercy on him, said:

There are two issues in this chapter:

First: The prohibition of An-Nushrah (the forbidden type).
Second: The distinction between what is prohibited and what is permitted, which removes the confusion.

And what is permitted, yes... which removes the confusion...

Good. And Allah, the Almighty, knows best. And may Allah send prayers and peace upon our Prophet Muhammad, and upon his family and all his companions. And may Allah reward you with good.

Attendees' Questions

Question: He says: Is there a difference between Jinn and Satan?
Answer: We say: Initially, the term "Satan" in its general sense is broader than Jinn. Sometimes "Satan" is used in a specific sense, referring to the father of the Jinn, which is Iblis. Sometimes it is used more broadly. So, everyone who disbelieves in Allah, the Almighty, and wages war against Islam and Muslims is called a Satan, whether from the Jinn or from

mankind. "The devils of mankind and jinn, inspiring each other with adorned speech to delude." (Surah Al-An'am, 6:112).

Question: He says: A person denies the Hadith of the Prophet, peace and blessings be upon him and his family: "The hearts of the children of Adam are between two fingers of the fingers of the Most Merciful..." and when mentioning the Hadith, he points with his two fingers. What is the ruling of this action?
Answer: I ask Allah that he is not among us. If this person repents, well and good; otherwise, his neck should be struck (i.e., he should be executed).
The Questioner: Our Shaykh, he mentions it, he doesn't deny it. He mentions the Hadith... I meant the pointing, O Shaykh.
The Shaykh: Yes...
Because I thought he meant a person who has been afflicted by the confusion of the Mu'attilah (those who negate Allah's attributes) or the Ash'aris. The Mu'attilah completely negate this attribute, while the Ash'aris interpret it figuratively.
As for pointing, if one points without intending to imply resemblance (Tashbih), then there is nothing wrong with that. It is established that the Prophet, peace and blessings be upon him, pointed to his ear when mentioning the Hearing of Allah, the Mighty and Majestic. But if the intention is to imply resemblance, then it is prohibited. This is a great innovation (Bid'ah), the innovation of the Mushabbihah and Mujassimah (those who liken Allah to creation or assert He has a body).
The traveler Ibn Battuta mentioned that when he passed through Damascus, he saw Shaykh Al-Islam (Ibn Taymiyyah) delivering a sermon in one of its mosques, and he (Ibn Taymiyyah) descended from the pulpit and said: "Indeed, Allah descends from His Throne to the lowest heaven, like my descent here, in the last third of the night."
This is a lie against Shaykh Al-Islam Ibn Taymiyyah, may Allah have mercy on him, for Ibn Battuta was upon the creed of the Mu'attilah, and when he traveled to Syria, Shaykh Al-Islam Ibn Taymiyyah, may Allah have mercy on him, was in prison at that time.

Question: He said: Can Jinn harm the one who performs Ruqyah (Quranic healing)?
Answer: Yes, they may harm him. And the one who performs Ruqyah, as Shaykh Al-Islam Ibn Taymiyyah mentioned, is a Mujahid (one who strives in Allah's cause). And whoever is killed by the Jinn is a martyr, by the permission of Allah, the Almighty.

Question: He says: We have come to know the fortune-teller (Al-'Arraf) and the astrologer (Al-Munajjim). So, what is the geomancer (Ar-

Rammal)?
Answer: We said: He is the one who claims knowledge of the unseen based on his reliance on sand, drawing lines on the ground, and casting pebbles and stones. All of those are intended in the Hadiths mentioned in this chapter.

Question: He said: You mentioned the major sin of fleeing from the battlefield (At-Tawalli yawma Az-Zahf) for those who witnessed the battle. The question: Do those who stay behind from Jihad fall under this ruling?
Answer: We say: Yes, they fall under this ruling. For the Imams, may Allah have mercy on them, when they mention (this sin) upon the meeting of the two fronts, they mention that it is one of the obligations of Jihad. So Jihad becomes obligatory when the two fronts meet and the two armies confront each other. Fleeing at that time constitutes fleeing from the battlefield.
Also, among the situations where Jihad becomes an individual obligation (Fard 'Ayn) is if the disbelievers invade a land belonging to the Muslims. In that case, those who stay behind from Jihad when it becomes an individual obligation are included (in the sin if they flee).

Question: He says: Is it permissible to eat and drink in the mosque?
Answer: Yes, we say it is permissible to do so in the mosque.

Question: He says: And what is the difference between a Masjid (mosque) and a Musalla (prayer place)?
Answer: We say: A Masjid is a place where the five daily prayers are held with a permanent Imam. As for a Musalla, it is any place where prayer is performed or designated for prayer.

Question: What is the ruling on celebrating the Mawlid (the Prophet's birthday)? And what are the evidences for that?
Answer: It is not permissible to celebrate the day of the Prophet's birth. In principle, the scholars differed regarding the exact day of his birth, with different opinions. Then we say: If it were good, they (the Companions) would have preceded us to it. And we do not honor the Prophet, peace and blessings be upon him, more than his Companions honored him. The Companions, may Allah be pleased with them, despite their immense honor for the Messenger, peace and blessings be upon him, did not celebrate his birthday. Why? Because they followed his example. The Prophet, peace and blessings be upon him, every year, the day of his birth would pass, and he did not celebrate it. Likewise, his Companions, may Allah be pleased with them, acted, and so did the Rightly Guided Caliphs. The first to innovate this innovation were the 'Ubaydis (Fatimids) from

the Ismaili Shiites - may Allah curse them. They innovated the practice of the Mawlid. Then the Ash'aris and Sufis took it from them, so they celebrated the day they claimed the Prophet, peace and blessings be upon him, was born. Then, gradually, they introduced innovations into this day, and then even acts of Shirk - we seek refuge in Allah - such as seeking help from other than Allah (Al-Istighathah) and the like.

Question: He says: What is the definition of a major sin (Al-Kabirah)?
Answer: We previously said that the definition of a major sin is every sin that is prohibited, and for which a threat (of punishment) is mentioned, or a prescribed punishment (Hadd), or a curse (is mentioned). Some also said: Or a statement of the Prophet, peace and blessings be upon him, such as "He is not from us."

Question: He said: And how should a person dispose of his (cut) hair and nails?
Answer: Narrations have come from some of the Salaf that they would bury them. If one buries them, that is good. If he conceals them from people's sight by throwing them in the trash or the like, there is no problem in that.

Question: He said: What is the ruling on delving into 'Ilm Al-Kalam (theological rhetoric) or what is called philosophy?
Answer: We say: Narrations have come from many of the Salaf, may Allah be pleased with them, condemning this knowledge. It is reported from Judge Abu Yusuf that he said: "Knowledge of Kalam is ignorance, and ignorance of Kalam is knowledge." Staying away from this knowledge is (true) knowledge, and learning this knowledge is ignorance, because it leads its practitioner to oppose the texts (of Quran and Sunnah), to reject clear and established matters, and to cast doubts in them. Innovations did not enter upon the Muslims, like the innovations of the Mu'tazilah, the Ash'ariyah, and others, except after the books of Kalam were translated from Greek into Arabic during the era of Al-Ma'mun. Through them, much corruption and evil entered.
As for one who is deeply rooted in the sciences of Shari'ah and has mastered its various aspects, and wants to refute the practitioners of Kalam using their own methodology, then there is no harm in him looking into this knowledge and studying it.

Question: Is it permissible for some brothers or sisters to accuse some disbelieving women of fornication?
Answer: We say: If someone accuses a disbelieving woman of immorality, indecency, or fornication, the prescribed punishment (Hadd for Qadhf) is not applied to him. But is it forbidden or not? Yes, it is

forbidden. "And do not let the hatred of a people prevent you from being just." (Surah Al-Ma'idah, 5:8). If clear evidence or circumstances indicate that about her, or if it is widely known about her or him, then there is no problem in accusing her. But if it is not the case, it is not permissible to accuse her of fornication based merely on her disbelief.

Question: What is the ruling on the large hair bun (Habsah) that some women put on their heads? And does the ruling differ if it is inside her house or outside?
Answer: We say: Yes, it differs. If that is in front of non-Mahram men, then it is forbidden, rather it is among the major sins. The Prophet, peace and blessings be upon him, mentioned about "the women who are clothed yet naked, ... with their heads like the humps of bent-backed camels. Curse them, for they are cursed." This Hadith is reported by Muslim, except the last part "Curse them, for they are cursed" which is reported by At-Tabarani and others.
As for in front of her husband, her Mahram relatives, or Muslim women, there is nothing wrong with that.

And Allah, the Almighty, knows best. And may Allah send prayers and peace upon our Prophet Muhammad, and upon his family and all his companions. And may Allah reward you with good.

Lesson Eighteen

Chapter: What Has Been Mentioned Regarding At-Tiyarah (Ill Omens/Superstition) (1)

And the saying of Allah the Most High: "Unquestionably, [O Muhammad], their [the disbelievers'] refuge is Hell, and their [so-called] 'fortune' is with Allah, but most of them do not know." [Surah Al-A'raf: 131]

And His saying: "They said, 'Your [bad] omen is with yourselves. Is it because you were reminded [of the truth]? Rather, you are a transgressing people.'" [Surah Ya-Sin: 19]

In the name of Allah, the Most Gracious, the Most Merciful. All praise is to Allah, the One who honors those who obey Him and humiliates those who disobey Him. And prayers and peace be upon His Prophet and His chosen one, and upon his family, his companions, and those who follow him. As to proceed:

We continue with you in the Book of Tawhid, where we stopped at the statement of the author, may Allah have mercy on him:

Chapter: What Has Been Mentioned Regarding At-Tiyarah (Ill Omens/Superstition).

Yes...

The author, may Allah have mercy on him, dedicated this chapter to what has been mentioned regarding At-Tiyarah: meaning, the prohibition of At-Tiyarah.
And its ruling that it is from Shirk, meaning from the minor Shirk.

And he mentioned the saying of Allah the Glorified and Exalted, as in Surah Al-A'raf: "Unquestionably, [O Muhammad], their [the disbelievers'] refuge is Hell, and their [so-called] 'fortune' is with Allah..." This is a refutation of the people of Pharaoh, who, when a good thing befell them, they attributed it to themselves, and when an evil befell them, they took it as an ill omen from Musa and those with him. They said this was because of Musa and because of his call to them to worship Allah alone.
And such is the practice of the polytheists and innovators in every time and place; they place the calamities on the shoulders of the righteous slaves of Allah. Whenever a caller calls to Tawhid, and whenever a group rises to revive this religion, they accuse them of being the cause of the calamities, just as they do today in distorting the methodology of the Islamic State and the soldiers of the Khilafah. Whenever a calamity befalls them, they take it as an ill omen from the soldiers of the Islamic State and consider that calamity, that problem, and that predicament to be because of the men of the Islamic State.
"Unquestionably, [O Muhammad], their [the disbelievers'] refuge is Hell, and their [so-called] 'fortune' is with Allah..." For Allah the Glorified and Exalted is the Causer of causes, and He is the One who created this universe and decreed the destinies.
He said: "...but most of them do not know." So Allah the Glorified and Exalted mentioned here that most people do not know this truth, so they fall into At-Tiyarah.
Similarly, He mentioned in numerous places that most people do not believe: "...but most of the people do not believe." [Surah Yusuf: 106]
Also, "...but most of the people do not know." [Surah Al-A'raf: 187]
Also, "And if you obey most of those upon the earth, they will mislead you from the way of Allah..." [Surah Al-An'am: 116] and other verses that make clear to you that the vast majority is not an indicator of the truth. If the majority goes to such and such, or the majority says such and such, it is not an indicator that they are upon the truth. Rather, Allah the Glorified and Exalted said: "...and few of My servants are grateful." [Surah Saba: 13] So Allah the Glorified and Exalted praised the

few who are upon the truth and censured the majority who are upon falsehood.

Likewise, Allah the Exalted said, as the author cited: "They said, 'Your [bad] omen is with yourselves. Is it because you were reminded [of the truth]? Rather, you are a transgressing people.'"
In the first verse, it is mentioned that their 'fortune' is with Allah, and in this verse, it is mentioned that their 'omen' is with themselves. The difference between this and that: Allah the Glorified and Exalted clarifies in the first verse that the destinies are in His hand, and in the second verse, when they claimed that the one who reminded them of Allah was the cause of the calamities and punishment that befell them, Allah clarified that the reason for that was their disbelief, their association of partners with Him, and their deviation from the path of truth.

From Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah, peace and blessings be upon him, said: "There is no 'Adwa (no contagious disease is transmitted without Allah's permission), no Tiyarah (ill omen from birds, etc.), no Hamah (refers to a belief that a certain bird conveys news of death), and no Safar (refers to a month they used to regard as inauspicious)." Reported by both Al-Bukhari and Muslim.

Muslim added: "And no Naw' (linking rain to stars) and no Ghoul (a demonic creature believed to mislead people in the desert)." (1)

And in both Al-Bukhari and Muslim from Anas, who said: The Messenger of Allah, peace and blessings be upon him, said: "There is no 'Adwa and no Tiyarah, and I like Al-Fa'l (good omen)." They said, "What is Al-Fa'l?" He said, "A good word." (2)

And in Abu Dawud with a Sahih chain from 'Uqbah bin 'Amir, who said: "Tiyarah was mentioned in the presence of the Messenger of Allah, peace and blessings be upon him, and he said: 'The best of it is Al-Fa'l, and it should not prevent a Muslim (from proceeding). So if one of you sees something he dislikes, let him say: 'O Allah, no one brings good things except You, and no one averts bad things except You, and there is no might nor power except with You.'" (3)

The author said: "From Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah, peace and blessings be upon him, said: 'There is no 'Adwa...'" Here we find that the Prophet, peace and blessings be upon him, negated 'Adwa (contagion). The people of knowledge, may Allah have mercy on them, differed regarding the reality of contagion, based on their differences in the evidences, their understanding of them,

and reconciling between them.
This hadith is narrated by Abu Hurairah. Likewise, Abu Hurairah narrated from the Messenger of Allah, peace and blessings be upon him: "Flee from the leper as you flee from a lion." And when Abu Hurairah narrated this hadith: "There is no 'Adwa," and then narrated the hadith: "Flee from the leper," it was later said to him: "Didn't you narrate the saying of the Prophet, peace and blessings be upon him: 'There is no 'Adwa'?" He remained silent. It was as if when he heard this from the Messenger of Allah, peace and blessings be upon him, and heard the other, it became problematic for him, so he remained silent, and that was considered a retraction from him. However, this hadith is narrated from Abu Hurairah and from other companions of the Prophet, peace and blessings be upon him, so it is established, just as the other hadith is established.
Likewise, it is reported from the Messenger of Allah, peace and blessings be upon him: "Do not put a sick (animal) with a healthy one." And it is reported from the Messenger of Allah, peace and blessings be upon him, regarding the plague: "If you hear of an outbreak of plague in a land, do not enter it; and if it breaks out in a land where you are, do not leave that land."
All of this is authentically reported from the Messenger of Allah, peace and blessings be upon him. Some people of knowledge mentioned that this involves abrogating and abrogated texts. Others said, rather, preponderance, giving preference to one of these hadiths. A group gave preference to "There is no 'Adwa," and another group gave preference to the other hadith. The method of reconciliation is possible, so one should not resort to the claim of abrogation and abrogated, nor to preponderance when reconciliation is possible. If it is possible to reconcile the hadiths of the Prophet, peace and blessings be upon him, which appear to contradict, then reconciliation is the path and is obligatory, and one should not resort to abrogation or preponderance.
The best and most preponderant statements, insha'Allah, is the saying of those who said that "There is no 'Adwa" is a general negation from which some diseases that are inherently contagious are exempted, such as leprosy and the plague, and so on.

He said: "...and no Tiyarah..." There is a difference of opinion: is the intent prohibition, or is the intent negation? The original, most correct, and apparent view is that the intent is negation. For these matters... when a bird flies to the right or left, when an animal approaches or turns away... these matters have no connection to affecting the destinies... If it flies to the right, we resolve to travel or proceed with what we intended; if it flies to the left, we refrain from that... All of that has no connection to the

occurrence of those destinies or their prevention, and this is more emphatic.

Likewise, "...and no Hamah..." Also, the intent is negation.
"...and no Hamah..." The correct pronunciation is with a light 'm' (Hamah). It is a nocturnal bird, said to be the owl. If it landed on someone's house, they would take it as an evil omen. The Messenger of Allah, peace and blessings be upon him, negated that.

He said: "...and no Safar..." There is a difference of opinion regarding its meaning. Some mentioned that it is a snake in the stomach that affects humans and animals, and it is more contagious than scabies - as they claimed.
And some said: "...and no Safar..." refers to what the polytheists used to do regarding An-Nasi' (intercalation), making the forbidden month lawful and making Safar forbidden.
And it is said, and this is the most apparent and correct, insha'Allah, that they used to take Safar as an ill omen, so the Prophet, peace and blessings be upon him, prohibited that action and negated this superstition.
This also indicates the prohibition of superstition and Tiyarah, whether it is through actions, persons, times, dates, or places - all of that is forbidden in the religion of Allah.

Muslim added: "...and no Naw'..." which is linking events to the lunar mansions, as will come to us, insha'Allah.

He said: "...and no Ghoul." And the Ghoul is from the jinn.
How to reconcile between the saying: "...and no Ghoul," and what Imam Ahmad, may Allah have mercy on him, reported from the Messenger of Allah, peace and blessings be upon him: "When the Ghouls appear, confront them with the Adhan (call to prayer)."
There has been discussion regarding the chain of this other hadith. Assuming its authenticity, the meaning of it is, it is said: that these Ghouls, their harm is repelled by the Adhan and by the remembrance of Allah. Thus, they neither harm nor benefit. It is also said - and this is by those who see the weakness of this hadith - that the Prophet, peace and blessings be upon him, negated the existence of these Ghouls. The correct view is that there are among the jinn those who are called by this name, but they do not harm except by the permission of Allah. They claim that this Ghoul causes a person to get lost in his journey, leading him to destruction. The Prophet, peace and blessings be upon him, negated this matter.
It is also said: The Ghoul is known among the people of the East, and the 'Anqa' (phoenix) is known among the people of the West, and there is no reality to either of them. Thus, stories and narratives about the Ghoul are

numerous among the people of the East, and stories and tales about the 'Anqa' are numerous among the people of the West.

He said: "And in both Al-Bukhari and Muslim from Anas, may Allah be pleased with him, who said: The Messenger of Allah, peace and blessings be upon him, said: 'There is no 'Adwa, and no Tiyarah, and I like Al-Fa'l.' They said, 'What is Al-Fa'l?' He said, 'A good word.'"
And in the hadith he cited, as in Abu Dawud, he said: "Tiyarah was mentioned in the presence of the Messenger of Allah, peace and blessings be upon him, and he said: 'The best of it is Al-Fa'l...'" Some people of knowledge held that Al-Fa'l is from Tiyarah, but it is permissible, while the general rule for Tiyarah is that it is forbidden. Just as there are Ruqyah (incantations) that are forbidden and Ruqyah that are permissible under the conditions we mentioned in previous lessons, as mentioned by Al-'Allamah Ibn Al-Qayyim, may Allah have mercy on him.
Al-Fa'l: is optimism based on good names.
So when the Prophet, peace and blessings be upon him, intended to travel or the like, and he heard (names like) "O Najih (successful)!" or "O Salim (safe)!" he would like that. He would take a good omen from the names of those he sent in military expeditions, and he would take a good omen from the names of cities, and so on.
So Al-Fa'l is permissible. You can take a good omen from the name "Ar-Raqqah" that it signifies mercy for the believers, from "Al-Mawsil" that it signifies connection, and so on...
Similarly, you might take a good omen from a broken hill that the disbelievers will be broken there, from "Ash-Shaddadi" that it will be a severity upon the disbelievers, from "Al-Hasakah" that it will be a thorn in the mouths of the disbelievers, and so on...
So optimism is not problematic, and it used to please him, peace and blessings be upon him. Why? Because it is having a good expectation of Allah. As for pessimism, it is having a bad expectation of Allah without any cause. Therefore, pessimism and Tiyarah are forbidden, and optimism is permissible.

He said: "...and it should not prevent a Muslim..." So if something from pessimism occurs in the heart of a Muslim, it should not prevent him from what he has resolved to do.

"So if one of you sees something he dislikes, let him say: 'O Allah, no one brings good things except You, and no one averts bad things except You, and there is no might nor power except with You.'" The "good things" and "bad things" here: the intended meaning of "good things" is blessings, and the intended meaning of "bad things" is calamities. "If good befalls them, it distresses them..." [Surah At-Tawbah: 50] Likewise,

Allah the Glorified and Exalted said: "Wherever you may be, death will overtake you, even if you should be within towers of lofty construction. And if good touches them, they say, 'This is from Allah'; and if evil touches them, they say, 'This is from you.'" [Surah Al-An'am: 78] The intended meaning of "good" is a blessing, and "evil" is a calamity.

"...and there is no might nor power except with You." There is no change from one place to another, or from one state to another, except by Allah. And the servant has no strength except by Allah.
The appropriate place for "La hawla wa la quwwata illa billah" is in such situations, like when something occurs in a person's heart. Also, when one resolves to obey, he says it. Among its occasions is in prayer; when the Mu'adhin says "Hayya 'ala as-Salah, Hayya 'ala al-Falah," the listener says: "La hawla wa la quwwata illa billah."
So this is the correct context for this supplication, not as many people think, that its context is when hearing of a calamity, they say "La hawla wa la quwwata illa billah." Rather, the correct practice upon calamities is to say: "Inna lillahi wa inna ilayhi raji'un (Indeed, to Allah we belong and indeed to Him we will return)," as Allah the Glorified and Exalted informed about the patient ones and gave glad tidings to the patient ones: "Who, when disaster strikes them, say, 'Indeed we belong to Allah, and indeed to Him we will return.'" [Surah Al-Baqarah: 155-156]
Also, upon calamities, it is said: "O Allah, reward me in my calamity and replace it for me with something better," as the Messenger of Allah, peace and blessings be upon him, taught us.

And from the hadith of Ibn Mas'ud, marfu' (attributed to the Prophet): "At-Tiyarah is shirk, At-Tiyarah is shirk," and "There is none among us except that (something occurs to him), but Allah removes it by relying on Him." Reported by Abu Dawud and At-Tirmidhi, who graded it Hasan (good), and considered its ending to be the saying of Ibn Mas'ud. (1)

And in Ahmad from the hadith of Ibn 'Umar: "Whoever is prevented by Tiyarah from his need has committed shirk." They said, "So what is the expiation for that?" He said, "That you say: 'O Allah, there is no good except Your good, and no omen except Your omen, and there is no deity except You.'" (2)

And in Ahmad from the hadith of Al-Fadl ibn 'Abbas: "Indeed, At-Tiyarah is only that which makes you proceed or turns you back."

Then the author, may Allah have mercy on him, mentioned the hadith of Ibn Mas'ud, may Allah be pleased with him, marfu' - meaning that the Prophet, peace and blessings be upon him, is the one who spoke these

words - he said: "At-Tiyarah is shirk, At-Tiyarah is shirk." And in a narration: (He repeated it three times). This was from his guidance, peace and blessings be upon him, that he would repeat speech three times. When he greeted, he would greet three times; when he supplicated, he would supplicate three times; when he spoke, he would speak three times, and so on. Upon the Muslim, upon the caller, if he calls to an important matter, he should emphasize it by repetition.
So the Prophet, peace and blessings be upon him, clarified that Tiyarah is from Shirk - as we previously mentioned.

"And there is none among us except..." Here there is an omitted word implied, meaning: except that sometimes something occurs to his soul.

"...but Allah removes it by relying on Him." So he strives against his soul to repel that thought if it occurs to him. If he feels pessimism from a companion, if he feels pessimism from a place, if he feels pessimism from a day, like Wednesday and others; if that occurs in his soul, he repels it by relying on Allah and resolves to do what he had intended.

"And in Ahmad from the hadith of 'Abdullah ibn 'Umar: 'Whoever is prevented by Tiyarah from his need has committed shirk.'" Likewise, in the hadith of Ibn 'Abbas: "Indeed, At-Tiyarah is only that which makes you proceed or turns you back." So this is the forbidden one, which is from the category of Shirk, because of which a person refrains from what he intended and resolved to do. As for if a thought occurs in the soul and he repels it and seeks refuge with Allah from the accursed Shaytan and says what the Prophet, peace and blessings be upon him, taught: "O Allah, there is no good except Your good, and no omen except Your omen, and there is no deity except You," then he is not held accountable for that. And as the Prophet, peace and blessings be upon him, informed: "Indeed, Allah has pardoned for my Ummah what occurs within themselves, as long as they do not act upon it or speak of it."

The author, may Allah have mercy on him, said:

In it are several issues:

Alerting to His saying: "Unquestionably, [O Muhammad], their [the disbelievers'] refuge is Hell, and their [so-called] 'fortune' is with Allah," along with His saying: "Your [bad] omen is with yourselves."

The negation of 'Adwa (contagion). (1)

The negation of Tiyarah (ill omens). (1)

The negation of Hamah. (1)

The negation of Safar. (1)

That Al-Fa'l (good omen) is not from that; rather, it is recommended.

The explanation of Al-Fa'l.

That what occurs in the hearts from that, despite its dislike, does not harm, rather Allah removes it by relying on Him.

Mentioning what one should say if he finds it (such thoughts).

The explicit statement that Tiyarah is shirk.

The explanation of the condemned Tiyarah. (2)

(1) The author, may Allah have mercy on him, mentioned: "The negation of 'Adwa, the negation of Tiyarah, the negation of Hamah, the negation of Safar." All of this implies prohibition. It is a negation that includes forbidding the Muslim from falling into any of that.

(2) And he also said in the issues: "The explanation of the condemned Tiyarah." So it is as if he is pointing out that there is a praiseworthy Tiyarah, which is Al-Fa'l, according to the view of those scholars who consider it from Tiyarah, but it is what the Messenger of Allah, peace and blessings be upon him, made an exception for.

Chapter: What Has Been Mentioned Regarding At-Tanjim (Astrology) (1)

Al-Bukhari said in his Sahih: Qatadah said: "Allah created these stars for three purposes: as an adornment for the sky, as missiles to stone the devils, and as signs to guide by. So whoever interprets anything else from them has erred, forfeited his share (of reward), and burdened himself with what he has no knowledge of." End quote. (2)

And Qatadah disliked learning the lunar mansions, and Sufyan ibn 'Uyaynah did not permit it, as mentioned by Harb from them. But Ahmad and Ishaq permitted learning the mansions.

From Abu Musa, who said: The Messenger of Allah, peace and blessings be upon him, said: "Three will not enter Paradise: an addict to alcohol,

one who severs family ties, and one who believes in magic." Reported by Ahmad and Ibn Hibban in his Sahih. (3)

Yes...

He said: (Chapter: What Has Been Mentioned Regarding At-Tanjim) And At-Tanjim, as Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, said: is deducing earthly events from celestial conditions.
So if earthly events are linked to astral matters and lunar mansions, that is At-Tanjim.
It is said: If one marries under such and such mansion of the stars and planets, his marriage will be happy and successful; if he marries under such and such, it will not be so... If he travels, if he does not travel, and so on... So linking earthly events to the celestial mansions.

He said: (Al-Bukhari said in his Sahih: Qatadah said...) And this was narrated by Al-Bukhari in a Mu'allaq (suspended) form, and it is narrated in a connected chain by 'Abd ar-Razzaq in his Musannaf, 'Abd ibn Humayd, and others.
Qatadah said: "Allah created these stars for three purposes: as an adornment for the sky, as missiles for the devils, and as signs to guide by." And these matters that Qatadah, may Allah have mercy on him - and he is from the Tabi'in - mentioned, he mentioned them as an inference from the speech of Allah the Exalted, and taking from what is in the Book of Allah regarding the reason for creating these stars. For Allah the Glorified and Exalted says: "And We have certainly adorned the nearest heaven with lamps and made them [as] missiles to stone the devils..." [Surah Al-Mulk: 5] So firstly: They are an adornment for the nearest heaven, and everything that is high and elevated is called a heaven. Secondly: They are missiles for the devils. Likewise, Allah the Glorified and Exalted said: "And landmarks. And by the stars they are [also] guided." [Surah An-Nahl: 16]
The positions of the stars are used for guidance by travelers in determining paths, determining the Qiblah, and the like. So if this knowledge (the positions of the stars) is learned to understand routes and paths, and to be guided by the stars to the Qiblah and the like, then there is no harm in it, and the majority of the people of knowledge, may Allah have mercy on them, permitted it, among them, as mentioned, Ahmad and Ishaq.
As for if it is taken for other than these matters, then it is the forbidden At-Tanjim, which is from Shirk - as previously mentioned in past lessons.
He said: "So whoever interprets anything else from them has erred, forfeited his share (of reward), and burdened himself with what he has no

knowledge of." For Allah the Glorified and Exalted created the stars for these reasons: that they are an adornment for the sky, that they are missiles for the devils, that they are an aid to guidance and determining days and the like.
If we were to ask here, we would say: Is the Earth from the stars or from the planets?
Yes, the Earth is not a planet, nor a star - as they teach and study in the modern schools today. Rather, the Earth is earth, the sky is sky, the stars are stars, and the planets are planets... "Indeed, We have adorned the nearest heaven with an adornment of planets." [Surah As-Saffat: 6] So the nature of the planets is that they are an adornment for the sky. And Allah the Glorified and Exalted, as Ibn 'Abbas mentioned, created the Earth before the sky. So how could Allah create the adornment before the adorned?
Likewise, He made the planets as missiles for the devils. So is the Earth used to stone the devils? No. This is one of the clearest evidences of the falsehood of what the people of this era state in asserting that the Earth is from the planets.
Then they say after that: that it has what the planets have of rotation on its axis, and the like...

"From Abu Musa, who said: The Messenger of Allah, peace and blessings be upon him, said: 'Three will not enter Paradise...'" A number of the Salaf, may Allah's pleasure be upon them, disliked interpreting such hadiths. But we say: Every situation has its appropriate speech, and every incident has its talk. If a person speaks about these hadiths in a context of preaching and deterrence from these actions, then he does not delve into what the hadith commentators mentioned regarding the Prophet's saying, for example, "Will not enter Paradise" such and such... But if he speaks about it in a context of knowledge, foundational principles, and detail, then it is necessary to clarify that, and it is not permissible to delay clarification when it is needed, so that understandings are not misled in such matters, especially since Ahlus-Sunnah are a middle course between the Khawarij and the Murji'ah.
So if the sin mentioned by the Prophet, peace and blessings be upon him, is from the acts that nullify Islam (Kufr), then its perpetrator will never enter Paradise, absolutely and forever. As for if this sin is from the major sins that are less than Kufr, then the one who commits that sin, if he dies upon it and does not repent from it, he is under the will of Allah the Glorified and Exalted. If He wills, He will punish him by His justice, and if He wills, He will admit him to Paradise by His grace. And if He punishes him, he will not abide eternally in the Fire of Hell; he will eventually exit by the mercy of the Lord of the worlds or by the

intercession of the intercessors.
Therefore, the meaning of "Will not enter Paradise" - if the sin is less than Kufr - means: they will not enter with the first entrants. The meaning of the hadith: if the sin is less than Kufr, they will not enter Paradise with the first entrants, meaning initially.
He said: "...an addict to alcohol." Merely drinking alcohol is from the major sins, so how about addiction to it?!
And it has been narrated that the drink of the alcohol addict in the Fire is from a river that flows from the private parts of fornicatresses, from which the people of the Fire suffer.
He said: "...and one who severs family ties." Meaning kinship ties.
He said: "...and one who believes in magic." And we have already covered in the previous lesson that whoever goes to a sorcerer, a soothsayer, a fortune-teller, or an astrologer, he is in one of two situations: either he believes him, or he does not. If he goes to him without believing him, his prayer is not accepted for forty days. And if he goes to him believing him, then he has disbelieved in what was revealed to Muhammad.

The author, may Allah have mercy on him, said:

In it are several issues:

The wisdom behind the creation of the stars.

The refutation of those who claim otherwise.

Mentioning the difference of opinion regarding learning the lunar mansions.

The severe warning for one who believes in anything from magic, even if he knows it is false.

Yes... So he mentioned the difference of the Salaf, may Allah have mercy on them, regarding the issue of learning the lunar mansions. There is dislike for that from Qatadah, from Ibn 'Uyaynah, and from others. But the majority of the people of knowledge permit it.

Chapter: What Has Been Mentioned Regarding Al-Istisqa' bil-Anwa' (Attributing Rain to the Stars) (1)

And the saying of Allah the Exalted: "And you make [the fact of] your provision that you deny [the Provider]?" [Surah Al-Waqi'ah: 82]

And from Abu Malik Al-Ash'ari, may Allah be pleased with him, that the Messenger of Allah, peace and blessings be upon him, said: "There are four matters in my Ummah from the affairs of the pre-Islamic period of ignorance that they will not abandon: boasting about lineage, disparaging lineage, attributing rain to the stars, and wailing (over the dead)." (3)

And he said: "The wailing woman, if she does not repent before her death, will be raised on the Day of Resurrection wearing a garment of pitch and a cloak of scabs." Reported by Muslim. (4)

Then he, may Allah have mercy on him, said: Chapter: What Has Been Mentioned Regarding Al-Istisqa' bil-Anwa' (Attributing Rain to the Stars).

The author, may Allah have mercy on him, mentioned this chapter regarding what has been mentioned about Al-Istisqa' bil-Anwa': meaning, the prohibition of that.
And Al-Anwa': are the mansions, the lunar mansions, and they are twenty-eight mansions.

Allah the Exalted said: "And you make [the fact of] your provision that you deny [the Provider]?" Meaning the meaning of that: when a good thing occurs, or an event happens, they say: "This is because of the star (Naw') such and such." And this is their denial, and this is their lie. So they deny by that, and there is no connection between the mansions and the events, whether good or evil.

He said: "From Abu Malik Al-Ash'ari, may Allah be pleased with him, that the Messenger of Allah, peace and blessings be upon him, said: 'There are four matters in my Ummah from the affairs of the pre-Islamic period of ignorance...'"
And when the Prophet, peace and blessings be upon him, mentions that something is from the affairs of the pre-Islamic period of ignorance, he mentions that to censure it, to condemn its doer, and to warn against committing it; for it is from the matters in which the Prophet, peace and blessings be upon him, opposed what the people of the pre-Islamic period of ignorance were upon.
The matters of the pre-Islamic period of ignorance are many. The author, Shaykh Muhammad ibn 'Abd al-Wahhab, may Allah have mercy on him, compiled in that "Masa'il al-Jahiliyyah" (The Issues of the Pre-Islamic Ignorance), in which he mentioned one hundred and twenty issues that the Prophet, peace and blessings be upon him, was sent opposing, which were held by the people of the pre-Islamic period of ignorance.
And when Abu Dharr, may Allah be pleased with him and grant him

pleasure - one of the companions of the Prophet, peace and blessings be upon him - insulted a man by his mother, meaning by saying to him, "O son of the black woman," the Prophet, peace and blessings be upon him, said to him: "Indeed, you are a man in whom there is Jahiliyyah (pre-Islamic ignorance)." So the Prophet, peace and blessings be upon him, disassociated from this action by stating that it is from the actions of the people of the pre-Islamic period of ignorance.
It is not necessary that if an action is from the actions of the people of the pre-Islamic period of ignorance, it is from the category of Kufr. Rather, it might be from the disobedience, and it might be from Kufr.
He said: "...that they will not abandon them." This is an information from him that these sins will remain in his Ummah among some people. And the news of the Hour and the information about what will occur of matters does not imply approval or permissibility for that action, as some contemporaries think. So they use as evidence for doing such and such that the Prophet, peace and blessings be upon him, said it will occur in the later times, or that a group from this Ummah will do it; one does not take from the news of the Hour permissibility or prohibition in their general sense. Rather, there must be an indicator that points to prohibition or points to permissibility, or there must be another hadith or another evidence that indicates that issue.
So the Prophet, peace and blessings be upon him, censured these actions by stating that they are from the affairs of the pre-Islamic period of ignorance, and he mentioned, by way of informing, that they will remain in some of his Ummah.

"Boasting about lineage." This is arrogance about what the forefathers were upon. Allah the Glorified and Exalted has censured it, and the Messenger of Allah, peace and blessings be upon him, censured it: "Indeed, the most noble of you in the sight of Allah is the most righteous of you." [Surah Al-Hujurat: 13] So distinction and superiority are only by Taqwa (piety), not by lineages and ancestries.

He said: "And disparaging lineage." This is a despicable character that many fall into. They disparage lineage specifically, by accusing a person of being illegitimate, for example, and this is slander (Qadhf), which is another major sin from the major sins.
Or they disparage generally a man in his lineage by claiming he attributed himself to other than his fathers, and this is also from the major sins. This occurs for many reasons: It may occur due to an innovation held by the man, so they disparage the lineages of Ahlus-Sunnah. Or it may occur due to envy, and this can happen even among the people of knowledge. It was narrated that Imam Muhammad ibn Ishaq, may Allah have mercy on him, disparaged the lineage of Imam Malik ibn Anas, saying that he was

not from the noblest of Banu Taym but rather from their clients... This is disparagement of lineage, the motive and driver for it may be the envy that occurs among the people of knowledge.
And this is widespread in our time. They accuse the people of truth due to an innovation they attribute to them, as done, for example, by Al-Kawthari, that misguided innovator, in disparaging the lineage of Imam Ash-Shafi'i, may Allah have mercy on him, out of bigotry and innovation. And today we find those innovators and misguided people have no occupation except disparaging the lineage of the Amir al-Mu'minin - may Allah protect him and grant him honor - and they try to find here and there what supports their statement in disparaging his lineage. Since from the belief of Ahlus-Sunnah wal-Jama'ah is the stipulation of Qurayshi lineage for the Imam, they want to disparage the lineage of this Imam, whose lineage is clear, so that they can cast doubt on his leadership.

The Prophet, peace and blessings be upon him, said: "...and attributing rain to the stars." And this is the relevant point in the chapter, or for the chapter heading, that attributing rain to the stars, the Prophet, peace and blessings be upon him, mentioned that it is from the affairs of the pre-Islamic period of ignorance.

He said: "...and wailing over the dead." And that is wailing, and from it is tearing garments, slapping cheeks, and from it is shaving (the head). And some people of knowledge mentioned that from it is gathering for mourning.

And he said: "The wailing woman, if she does not repent before her death..." So he mentioned here repentance, because repentance erases what came before it, as is known.
And you must know that sins are of three categories:
Minor sins are one category, major sins are another category, and acts that nullify Islam (Kufr) are a third category.
As for minor sins: they are expiated by the prayers from one prayer to the next, the Friday prayer to the next Friday, Umrah to Umrah, and other good deeds. Among them are fasting the day of 'Ashura', fasting the day of 'Arafah, and others.
As for major sins: from the expiations for major sins is the accepted Hajj, as is authentically reported from the Prophet, peace and blessings be upon him: "Whoever performs Hajj and does not have sexual relations (during Ihram) nor commits disobedience, he returns (as pure) as the day his mother gave birth to him." Meaning pure from sins.
Also, from the matters that expiate major sins is martyrdom, as the Prophet, peace and blessings be upon him, was asked about martyrdom, and he said: "It expiates every sin." As in Muslim. (1)
So these sins - the major and minor ones - are expiated by martyrdom, by

the permission of Allah.
Also, the establishment of legal punishments (Hudud). The legal punishment is an expiation for the major sin for which it was carried out upon the one punished, as in the two Sahihs: "Whoever commits something of that and is punished for it in this world, that is an expiation for him."
As for the acts that nullify Islam and Shirk, they are not expiated by martyrdom. Rather, it is not even valid for one upon whom it occurred, or for one who is killed while associating partners with Allah. They are not expiated by Hajj, nor by the legal punishment. The only thing that expiates the acts that nullify Islam or Shirk is repentance. Repentance erases the acts that nullify Islam and Shirk, meaning it removes them. Likewise, by greater reason, it expiates major sins, and by even greater reason, it expiates minor sins. So repentance expiates every sin. If a person repents from a sin, whether it is small, or great, major, or minor; then Allah the Glorified and Exalted erases that sin with sincere repentance, provided its conditions are met.

"The wailing woman, if she does not repent before her death, will be raised on the Day of Resurrection wearing a garment of pitch and a cloak of scabs." This shows you that wailing is from the major sins, because this severe warning came regarding it.

And in both Al-Bukhari and Muslim from Zayd ibn Khalid, may Allah be pleased with him, who said: "The Messenger of Allah, peace and blessings be upon him, led us in the Fajr prayer at Al-Hudaybiyah on a rainy night. When he finished, he turned to the people and said: 'Do you know what your Lord has said?' They said: 'Allah and His Messenger know best.' He said: 'He said: "This morning, one of My servants became a believer in Me and another a disbeliever. As for the one who said, 'We have been given rain by the grace of Allah and His mercy,' that one is a believer in Me and a disbeliever in the stars. And as for the one who said, 'We have been given rain by such and such a star,' that one is a disbeliever in Me and a believer in the stars."'" (1)

And in both Al-Bukhari and Muslim from the hadith of Ibn 'Abbas with a similar meaning, and in it: "Some of them said, 'The star such and such has told the truth.' So Allah revealed these verses: 'So I swear by the setting of the stars, and indeed, it is a great oath - if you only knew - that indeed, it is a noble Qur'an, in a Register well-protected; none touch it except the purified, [it is] a revelation from the Lord of the worlds. Then is it to this statement that you are indifferent? And you make [the fact of]

your provision that you deny [the Provider]?'" [Surah Al-Waqi'ah: 75-82] (2)

He said: "From Zayd ibn Khalid, may Allah be pleased with him, who said: 'The Messenger of Allah, peace and blessings be upon him, led us in prayer' - meaning he prayed with them as an Imam - 'the Fajr prayer at Al-Hudaybiyah on a rainy night.'" Meaning after rain, and rain is from the clouds, and we said that everything elevated is called a sky.
"...on a rainy night. When he finished, he turned to the people" - meaning when he turned after his Taslim (salutation ending the prayer) - "and said: 'Do you know what your Lord has said?'" And in this is teaching and focusing attention by asking questions and presenting issues.
"They said: 'Allah and His Messenger know best.'" And this is from their manners, may Allah be pleased with them.
And here is an issue: Answering what one does not know by saying "Allah knows best" - this is after the death of the Prophet, peace and blessings be upon him, and his passing to the Highest Companion.
As for if he is asked about an issue in the religion of Allah from the matters explicitly stated in the Book of Allah or in the Sunnah of the Messenger of Allah, then there is no harm in saying "Allah and His Messenger know best," even after the death of the Prophet, peace and blessings be upon him. For there is no good in this religion except that the Messenger of Allah, peace and blessings be upon him, taught it to us.
He said: "Allah said: 'This morning, one of My servants became a believer in Me and another a disbeliever. As for the one who said, 'We have been given rain by the grace of Allah and His mercy,' that one is a believer in Me and a disbeliever in the stars. And as for the one who said, 'We have been given rain by such and such a star,' that one is a disbeliever in Me and a believer in the stars.'" And here is an issue: That attributing rain to the stars and planets is of two types:
From it is what is greater Kufr that takes one out of the religion: which is to believe that these mansions are a cause for bringing down rain, or for the occurrence of those events. This is greater Shirk.
And as for the lesser Shirk, which is forbidden: is when one does not believe that that Naw' is a cause for such and such, but he believes that this rain falls during this specific mansion of the lunar mansions; this, according to the correct view, is forbidden, as some people of knowledge, may Allah have mercy on them, held.

He said: "And in both Al-Bukhari and Muslim from the hadith of Ibn 'Abbas, meaning with a similar meaning: And in it, some of them said, 'The star such and such has told the truth.' So Allah the Glorified and Exalted revealed upon the one who said this statement these great verses:

'So I swear by the setting of the stars...'"
They said: "The setting of the stars" are the places where the stars set. Some said it is the places where the Qur'an was revealed. But Ibn 'Abbas said that it was revealed all at once to the Preserved Tablet (Al-Lawh Al-Mahfuz), then it was revealed in segments over the years, days, and occasions.
And some contemporaries say: Allah the Glorified and Exalted did not swear by the stars, but rather swore by the settings of the stars, and that they in this era have discovered that some of what people think are stars are actually positions of stars; the stars were in this spot, then they vanished and their place changed, but their light remained. So they mention that this is from the scientific miracles in the Qur'an.
"And indeed, it is a great oath - if you only knew." For Allah the Glorified and Exalted may swear by whatever He wills from His creation, and the servant may only swear by his Lord.
"That indeed, it is a noble Qur'an." And Al-'Allamah Ibn Al-Qayyim mentioned the correlation between what is sworn by and what is sworn upon. What is sworn by is the stars, and what is sworn upon is the Qur'an, that it is the speech of Allah, and that it is from what Allah revealed, and it is not magic nor soothsaying.
He said: The connection between them, he mentioned matters, among them: that the stars are used for guidance in tangible matters like paths and so on, as we indicated, and the Qur'an is used for guidance in spiritual matters.
He also said: The stars are a visible adornment, and the Qur'an is an inner adornment.
He also said: The stars are missiles for the devils, and likewise the Qur'an is fought with against the devils of mankind and jinn.
And other subtle indications that Al-'Allamah Ibn Al-Qayyim, may Allah have mercy on him, pointed to.
He said: "In a Register well-protected." It is said it is the Preserved Tablet. It is said it is a book with the angels. It is said it is the Mus'hafs (copies of the Qur'an) in which the Qur'an was compiled.
"None touch it except the purified." And the purified ones are the angels, according to the correct saying. The angels touch that Book, and they are purified, meaning Allah purified them and cleansed them and created them upon obedience. They do not disobey Allah in what He commands them and they do what they are commanded.
And there is nothing in that for what some jurists held, that the Qur'an is not touched except by one who is pure (i.e., in a state of purity from major and minor impurity). Rather, there is a difference between "Al-Mutahhar" (the purified) and "Al-Mutatahhir" (the one who purifies himself). Allah the Glorified and Exalted says: "None touch it except the

purified," and He said in another context: "Indeed, Allah loves those who are constantly repentant and loves those who purify themselves." [Surah Al-Baqarah: 222] So "Al-Mutatahhir" is the one who performs this action for which it is prescribed legislatively to remove major and minor impurity. As for "Al-Mutahhar," it is the one whom Allah has purified and cleansed.
And the believer, as came in the hadith of Abu Hurairah: "The believer does not become impure," and as for the polytheist, as Allah the Glorified and Exalted said: "Indeed, the polytheists are impure." [Surah At-Tawbah: 28]
"[It is] a revelation from the Lord of the worlds. Then is it to this statement that you are indifferent? And you make [the fact of] your provision that you deny [the Provider]?" And this is the relevant point in this chapter: that they give thanks for that provision to other than Allah, saying that this good, from rain and other things, occurred by the star such and such - we seek refuge with Allah - and this is a lie, a sin, and disobedience.

Yes...

In it are several issues:

The explanation of the verse from Surah Al-Waqi'ah.

Mentioning the four matters that are from the affairs of the pre-Islamic period of ignorance.

Mentioning the Kufr in some of them.

That from Kufr is what does not take one out of the religion. (1)

His saying: "This morning, one of My servants became a believer in Me and another a disbeliever" due to the descent of blessing. (2)

Being attentive to the belief in this context.

Being attentive to the disbelief in this context.

Being attentive to his saying: "The star such and such has told the truth." (3)

The method of the teacher in teaching the issue by asking about it, due to his saying: "Do you know what your Lord has said?"

The severe warning for the wailing woman.

(1) He mentioned from the issues: "That from Kufr is what does not take one out of the religion." As we mentioned, attributing rain to the stars is of two types: a type that is greater Kufr, and a type that is lesser Kufr.

(2) He said: "Fifth: His saying: 'This morning, one of My servants became a believer in Me and another a disbeliever' due to the descent of the blessing." Meaning, a disbeliever in the blessing of Allah.

(3) He also mentioned: "Being attentive to the belief in this context." Meaning, that it is sincerity (Ikhlas).

Then he cited the rest of the issues.

And Allah the Exalted knows best, and may Allah send prayers and peace upon our Prophet Muhammad and upon his family and all his companions, and may Allah reward you with good.

Questions from the Audience

Question: He said: "Whoever vows to fast a month, must he fast it consecutively? Or is it permissible to fast it intermittently? And may Allah reward you with good."

Answer: We say: If he did not intend consecutiveness, then the principle is that there is no harm in fasting it intermittently.

Question: He says: "Does one who seeks Ruqyah (healing) with the truth from the Book and the Sunnah fall outside the seventy thousand who will enter Paradise without reckoning or punishment?"

Answer: We say: This narration is authentic, and some people of knowledge held it to be weak, but the correct view is that it is authentic. Accordingly, whoever seeks Ruqyah for himself, then he is not included among those seventy thousand. As for whoever seeks Ruqyah for others, then he is included, insha'Allah, and there is no problem in that.

Question: He says: "Is the Earth stationary, or does it revolve around the sun?"

Answer: We say, and Allah knows best: The Earth is stationary and does not revolve, and the sun is the one that revolves around the Earth, especially since those who establish this theory and theorize for it say that the sun is stationary, and the Earth and other planets revolve on their axes and revolve around the sun.

Here he asks: "And is saying that considered Kufr?"
Answer: We say: Whoever says that the Earth revolves, this statement in itself is not Kufr, but we see it as contrary to the truth. And there have come hadiths that support each other that the Al-Bayt al-Ma'mur (the Frequented House) is in the seventh heaven, directly above the Ka'bah; if it were to fall, it would fall upon it. If the Earth were revolving, it would not fall upon it.
We say: Whoever says it revolves has opposed the truth, but if he says with the implications of his statement what the theorists of this theory say - they say that the sun is stationary, and this is Kufr, and a contradiction to the speech of Allah in His saying: "And each [star] is traveling in an orbit." [Surah Ya-Sin: 40] and "And the sun runs [on course] toward its stopping point." [Surah Ya-Sin: 38] So Allah the Glorified and Exalted affirmed the movement of the sun, and these people say that the sun is stationary and does not move.

Question: He says: "Is it permissible for a person to pass in front of a person praying (a follower in congregation)?"

Answer: We say: Yes, it is permissible because the Sutrah (barrier) of the Imam is a Sutrah for the one being led in prayer. And it is reported in Al-Bukhari that Ibn 'Abbas passed in front of the worshippers who were praying behind the Prophet, peace and blessings be upon him.

Question: He says: "Is there a hadith that says: 'Pessimism is in three: the woman, the mount, and the house'?" (1)

Answer: We say: The hadith is reported, and it is authentic according to the correct view. But there is a difference in understanding it. A number of people of knowledge mentioned that the intent of the Prophet's saying, peace and blessings be upon him, "Pessimism is in three," and he mentioned among them the horse, the woman, and the dwelling, is not to permit pessimism in these three. Rather, the intent is that these matters are the most common things about which people feel pessimism; they feel pessimism about their mount, their dwelling, and their wife.

Question: He says: "If a man divorces his wife after the marriage contract without having consummated the marriage or been in seclusion with her, is she required to observe the 'Iddah (waiting period)?"

Answer: We say: There is no 'Iddah upon her, by the explicit text of the speech of Allah. But if he were to die while married to her, she would have to observe the 'Iddah by the consensus of the scholars, as mentioned by Ibn Kathir, Ibn Qudamah, and others.

Question: He says: "A Mujahid is injured and has an artificial limb, an artificial leg from slightly below the knee, and he wears a sock over it. Can he wipe over it during Wudu?"

Answer: We say: He does not wipe, because the place of the obligation is missing, so the washing is dropped, and likewise the substitute, which is wiping.

And Allah the Exalted knows best, and may Allah send prayers and peace upon our Prophet Muhammad and upon his family and all his companions.

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(1) "Bad omens are in three: the woman, the house, and the horse." Reported by Al-Bukhari.

Lesson Nineteen

Chapter on the Statement of Allah the Exalted: *"And of the people are some who take besides Allah equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment."* [Surah Al-Baqarah: 165]
And His statement, the Exalted: *"Say, [O Muhammad], 'If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people.'"* [Surah At-Tawbah: 24]
In the name of Allah, the Most Gracious, the Most Merciful. All praise is to Allah, and He is sufficient. And prayers and peace be upon the Chosen Prophet, and upon his family, his companions, and those who follow his Sunnah. As to proceed:
We had stopped at the chapter on what has been mentioned regarding Al-Istisqa' bil-Anwa' (Attributing Rain to the Stars), and we mentioned that Al-Anwa' are the lunar mansions, and we discussed the saying of Allah the Glorified and Exalted: *"And you make [the fact of] your provision that you deny [the Provider]?"* And in a recitation of Ubayy ibn Ka'b: "That you deny" as we indicated.

1.

And here we are with you at this new chapter from the Book of Tawhid, where the author, may Allah have mercy on him, says:
Chapter on the Statement of Allah the Exalted: *"And of the people are some who take besides Allah equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment."*
The author, may Allah have mercy on him, mentioned this chapter concerning Love, for the worship of Allah, may He be exalted, is only with Love, Fear, and Hope. And as Al-'Allamah Ibn Al-Qayyim, may Allah have mercy on him, said: "The believer is like a bird; its head is Love, and its two wings are Fear and Hope. So if the head is cut off, there is no bird." (1) Likewise, if Love is gone, there is no worship. And if one of the wings is cut off, that bird cannot fly. One of its wings is the Fear of Allah, His punishment, and His chastisement, and the other wing is Hope, hope in Allah, His mercy, and what Allah the Exalted has prepared for the righteous.
Allah the Exalted says: *"And of the people are some who take besides Allah equals [to Him]. They love them as they [should] love Allah..."* So Allah the Glorified and Exalted clarifies in this verse that there are among the people those who take besides Allah equals, they take partners with Allah, not in giving them a right from the rights of Lordship, nor in directing bowing and prostration to them, but in Love. This indicates that Love is an act of worship, rather it is one of the most noble acts of worship. And many people disbelieve because of that; due to their love for other than Allah being greater than their love for Allah the Exalted.
He said: *"They love them as they [should] love Allah."* This is in the sense that they have taken them as lords or equals besides Allah the Exalted.
"They love them as they [should] love Allah." There are two sayings reported from the people of Tafsir regarding this:
As for the first saying: It is that they love them, meaning the polytheists love these equals as they love Allah, may He be exalted. This is the first saying.
As for the second saying: It is that they love the equals as the believers love Allah, may He be exalted. They love them as (the believers love) Allah.
This meaning is possible, and that meaning is possible.
Based on this difference, and stemming from this difference in those statements, they differed regarding His statement after it, the

Exalted: *"But those who believe are stronger in love for Allah."* What is the meaning of that?
"But those who believe are stronger in love for Allah." It is said: They have a stronger love for Allah than the love of the polytheists for Allah. The meaning of that is that the disbelieving polytheists who took equals, they do love Allah, may He be exalted, but they love others along with Him as they love Him, and this is shared love. As for the monotheist believers, they love only Allah, may He be exalted, and the pure love is greater and stronger than the shared love. This is one saying.
The second saying: *"But those who believe are stronger in love for Allah."* Meaning, they have a stronger love for Allah than the love of the polytheists for their equals... stronger love for Allah than the love of the polytheists for their equals... as Mujahid, may Allah have mercy on him, and others said.
What appears, and Allah the Exalted knows best, is that the first meaning is the most apparent and the most correct. The polytheists love Allah but love others along with Him, and this is Shirk. And Allah the Glorified and Exalted said about the people of the Hellfire when they address those to whom they directed worship other than Allah: *"When we were [fully] with you as equals to the Lord of the worlds."* [Surah Ash-Shu'ara: 98] So they made them equal and equated them with the Lord of the worlds in what? In love and veneration. So they loved them as they loved Allah, may He be exalted.

And the author, may Allah have mercy on him, used as evidence the statement of Allah the Exalted: *"Say, [O Muhammad], 'If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command...'"* the verse. These are the eight beloved things, as indicated by a number of people of knowledge, which caused the disbelief of those who disbelieved, the transgression of those who transgressed, and the holding back of those who held back. They have only these beloved things which they prioritize over the love of Allah, may He be exalted.
And Allah the Glorified and Exalted mentioned them here in order. So the highest and most precious of the beloved things is the love of fathers, and it is given precedence over the love of sons. The Prophet, peace and blessings be upon him, said as in Ahmad: "A

father is not killed in retaliation for his son," and in a narration "for his son," meaning if a father kills his son, he is not killed in retaliation for him. This is the view of the majority of the people of knowledge, meaning he is not subject to Qisas (retaliation), and this is among the exceptions in Qisas.
They mentioned the reason for that, which is that the father is the cause of the son's life, so the son should not be the cause of the father's death.
It also came from the Messenger of Allah, peace and blessings be upon him, that he said: "You and your wealth belong to your father." And likewise, you are not unaware of what the two Sahihs reported from the story of the three men trapped in the cave. One of them supplicated to his Lord, may He be exalted, with the most hopeful deed he had performed, which was that he had parents and children. Every day he would bring food and drink to his parents before his children. One day he came and his parents had slept, and he did not like to feed the children before the parents. He stayed until they woke up and he did not like to wake them. He gave them milk to drink, then the children drank. So Allah the Glorified and Exalted relieved some of the rock from them because of that... the long hadith...
Then Allah the Glorified and Exalted mentioned: Sons. You will find, upon studying the texts of the two revelations (Qur'an and Sunnah), that Allah the Glorified and Exalted enjoined greatly regarding parents, and the Prophet, peace and blessings be upon him, also enjoined regarding parents in many texts, but we find only very little in the texts enjoining concern for sons. The reason for that is that love for sons is innate, while love for parents requires effort. A mother finds no hardship in staying up for her son and caring for him, likewise the father. But as for the son, when his parents grow old, he finds difficulty and hardship in caring for them. Therefore, Allah the Glorified and Exalted enjoined greatly regarding parents. And likewise, it came from the Messenger of Allah, peace and blessings be upon him.
Allah the Glorified and Exalted says: *"O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them."* [Surah At-Taghabun: 14] So Allah the Glorified and Exalted warned against wives and children. When is that? When they distract him from obedience, when they prevent him from obeying Allah, when they stand between him and the obedience of Allah, may He be exalted.
It is said that it was revealed concerning 'Awf ibn Malik Al-Ashja'i, may Allah be pleased with him. He had a family and children, and

whenever he wanted to go out for jihad, they would cry around him and soften his heart, so he would soften towards them. When they said to him, "For whom are you leaving us?" he would stay back from jihad, so this verse was revealed.

And it is said to be more general than that. If wives and children cause you to neglect the obedience of Allah or to commit prohibitions – you do not find permissible means to earn provision and bring them food, so they persistently pressure you until you steal, take bribes, consume usury, or commit other prohibitions – then this is enmity. Why? Because they will be a cause for you entering the Fire – we seek refuge with Allah.

And it came in the hadith in Ibn Majah and others from the hadith of Abu Ya'la Al-'Amiri, may Allah be pleased with him, that the Prophet, peace and blessings be upon him, said: "Indeed, the child is a cause for miserliness and cowardice," meaning a man might be generous and brave, giving charity, paying Zakat, striving in jihad, proclaiming the truth, enjoining good and forbidding evil. But when he is granted children, due to his love for his children, he becomes stingy with his wealth, he becomes miserly with his wealth in order to give to his children. He becomes stingy with himself regarding the fields of jihad, fighting, enjoining good and forbidding evil, and proclaiming the truth, fearing that he might be killed and thus leave or his child be lost, as Satan whispers to him.

He said: *"And your brothers"* – brothers by blood have a high status in people's hearts.

There is the story of that woman who came to Al-Hajjaj ibn Yusuf Ath-Thaqafi, as narrated from him. He had imprisoned her brother, her husband, and her son. She wanted him to release one from prison, so he gave her a choice, saying, "Choose one of them, I will release him." She said, "The husband can be found (again), the son can be born (again), but as for the brother, he is irreplaceable." He was impressed by her intelligence and released all of them for her.

"And your wives": We mentioned what Allah the Glorified and Exalted stated, that some wives are enemies to their husbands because they compelled them to disobey Allah in one way or another.

"And your relatives": Likewise, perhaps a person prioritizes the desire of the tribe, or what the tribe has made a custom or a condition or the like, over what has come from Allah and His Messenger.

Then Allah the Glorified and Exalted mentioned wealth, commerce, and dwellings: *"If these are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah*

executes His command. And Allah does not guide the defiantly disobedient people."

So whoever prioritizes these over the love of Allah and the love of His Messenger, then he is from the defiantly disobedient (Fasiqun). And it is according to its degree: if this love leads him to associate partners with Allah, then this disobedience is the major disobedience (Fisq Akbar). If it does not lead him to disbelief and Shirk, then it is the minor disobedience (Fisq Asghar).

From Anas that the Messenger of Allah, peace and blessings be upon him, said: "None of you believes until I am more beloved to him than his child, his father, and all people." Reported by both Al-Bukhari and Muslim. (1)
And in both Al-Bukhari and Muslim from him (Anas), he said: The Messenger of Allah, peace and blessings be upon him, said: "There are three (qualities); whoever has them will find the sweetness of faith: That Allah and His Messenger are more beloved to him than anyone else, that he loves a person and he loves him only for the sake of Allah, and that he would hate to revert to disbelief after Allah has saved him from it just as he would hate to be thrown into the Fire." (2)
And in a narration: "None of you will find the sweetness of faith until..." to the end.
And from Ibn 'Abbas, may Allah be pleased with them both, who said: "Whoever loves for the sake of Allah, hates for the sake of Allah, allies for the sake of Allah, and shows enmity for the sake of Allah, then indeed the guardianship of Allah is attained only by that. And a servant will not find the taste of faith, even if his prayers and fasts are many, until he is like that. And indeed, the general brotherhood among people has become based on worldly matters, and that will not avail its people anything." Reported by Ibn Jarir. (3)
And Ibn 'Abbas said regarding the statement of Allah the Exalted: *"And [all] the means between them were cut off."* [Surah Al-Baqarah: 166] He said: "Affection." (4)

He said: "From Anas that the Messenger of Allah, peace and blessings be upon him, said: 'None of you believes until I am more beloved to him than his child, his father, and all people.' Reported by both." Meaning in the two Sahihs.
He said: "None of you believes..." You must know here that: Faith is divided into three categories: Origin, Obligatory, and Recommended.
Sometimes the origin of faith is negated, as Allah the Glorified and Exalted said: *"But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over*

which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission." [Surah An-Nisa: 65] This is a negation of the origin of faith. Whoever does not judge by the Shari'ah and does not refer to the law of Allah for judgment is not a believer. This is among what came in negating the origin of faith. There is obligatory faith, and there is recommended faith. Whoever leaves the obligatory or recommended faith has not perfected his faith according to its degree. Whoever leaves the obligatory faith, his faith is deficient and he is sinful. As for the recommended, it is not like that.

And here: "None of you believes..." meaning the complete faith. So what is negated here is related to the obligatory faith.

When the commentators explain the hadiths, and the exegetes interpret the verses, and they say: "It is in negation of the origin of faith," or "negation of the obligatory faith," this is not arbitrary. Rather, it is following the verses and hadiths with the understanding of the Salaf of the Ummah, may Allah's pleasure be upon them.

There are those who take all these texts as negating the origin of faith, and they are the Khawarij... "By Allah, he does not believe, by Allah, he does not believe, by Allah, he does not believe... the one whose neighbor is not safe from his harm," or "The adulterer does not commit adultery while he is a believer..." The Khawarij understood all these hadiths as pertaining to the origin of faith, so according to them, whoever commits a major sin has disbelieved. In contrast to that, some, and they are the Murji'ah, take them all to be about the perfection of faith, and not about the origin of faith.

The Prophet said here: "None of you believes until I am more beloved to him than his child, his father, and all people." That he gives precedence to what comes from Allah and His Messenger over all people.

If the Lord is pleased, I do not care
If the entire creation is angry, or the ruler is displeased.

What indicates that the negated is the perfection of obligatory faith, and not the origin of faith, is what came in the other narration, from the hadith of 'Umar. 'Umar, may Allah be pleased with him, said: "O Messenger of Allah, you are more beloved to me than everything except myself." So the Prophet, peace and blessings be upon him, said: "No, by the One in Whose Hand is my soul, until I am more beloved to you than yourself." So 'Umar said to him, "Then by Allah, now you are more beloved to me than myself." The Prophet, peace and blessings be upon him, said: "Now, O

'Umar."
Here, it is not said that 'Umar lacked the origin of faith. Rather, "Now, O 'Umar" means faith has been perfected by that... when you prioritize the love of Allah and the love of His Messenger over everything.

He said in the other hadith: "And in both from him," meaning from Anas, may Allah be pleased with him, who said: "The Messenger of Allah, peace and blessings be upon him, said: 'There are three (qualities); whoever has them will find the sweetness of faith.'" So faith has a sweetness, but a person tastes it not with his tongue, but with his heart.
Whoever comes with these matters that the Prophet, peace and blessings be upon him, mentioned in this hadith will find the sweetness of faith.
He said: "That Allah and His Messenger are more beloved to him than anyone else." So he does not prioritize over the love of Allah and the love of His Messenger, peace and blessings be upon him, the love of a relative, nor the love of a distant person, nor the love of a ruler, nor the love of a minister, nor the love of a scholar. Rather, he prioritizes the love of Allah and the love of the Messenger, peace and blessings be upon him, over the creation. This necessitates that he does not prioritize the statement of any speaker over the statement of Allah and the statement of His Messenger.
He said: "And that he loves a person and he loves him only for the sake of Allah." So if he loves a person, he loves him for his obedience, he loves him for his prayer, he loves him for his jihad, he loves him for his enjoining good and forbidding evil. This is from the highest levels of faith.
And it came in the hadith reported in the two Sahihs about the seven whom Allah will shade in His shade on the Day when there is no shade but His shade. He said: "And two men who love each other for the sake of Allah, meeting for that and parting for that."
He said: "And that he would hate to revert to disbelief after Allah has saved him from it, just as he would hate to be thrown into the Fire." You know that from the conditions of sincere repentance is that he abandons the sin, regrets what has passed, and resolves not to return to it. Then that repentance must be before the death rattle (Al-Ghargharah) and before the sun rises from the west. This is regarding sins between the servant and his Lord...
Likewise, if he repents from disbelief, and as came in Muslim: "Islam obliterates what came before it," from its conditions is that

he hates to return to disbelief.
And here the Prophet, peace and blessings be upon him, likened the abstract matter to the tangible matter: "Just as he would hate to be thrown into the Fire." So if he hates to be thrown into the fire of this world, he must be certain that this disbelief and this Shirk will lead him to be cast into the Hellfire, which is many times greater than the fire of this world.

He said: "And from Ibn 'Abbas, may Allah be pleased with them both, who said: 'Whoever loves for the sake of Allah, hates for the sake of Allah, allies for the sake of Allah, and shows enmity for the sake of Allah, then indeed the guardianship of Allah is attained only by that. And a servant will not find the taste of faith, even if his prayers and fasts are many, until he is like that. And indeed, the general brotherhood among people has become based on worldly matters, and that will not avail its people anything.'" Reported by Ibn Jarir.
So the allies of Allah, those about whom Allah the Glorified and Exalted said: *"Unquestionably, [His] allies - no fear will there be concerning them, nor will they grieve. Those who believed and were fearing Allah."* [Surah Yunus: 62-63] And the firmest handhold of faith, which Allah the Glorified and Exalted established, is that His allies believe and fear Him. The firmest handhold of this faith is as came in the hadith reported by At-Tabarani and others, he said: "The firmest handhold of faith is love for the sake of Allah, hatred for the sake of Allah, allegiance for the sake of Allah, and enmity for the sake of Allah." And whoever violates this matter has violated his faith.
Allah the Glorified and Exalted said: *"O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah does not guide the wrongdoing people."* [Surah Al-Ma'idah: 51] In this verse, there are three evidences for the disbelief of one who allies with non-believers:
The first evidence: In His statement, the Exalted: *"They are [in fact] allies of one another."* Meaning the disbelievers are allies of the disbelievers, the disbelievers are supporters of the disbelievers.
He said: *"And whoever is an ally to them among you - then indeed, he is [one] of them."* This is the second evidence, meaning he is from them in the rulings of this world and the Hereafter. And the verse is according to its apparent meaning, as Imam Ibn Hazm, may Allah have mercy on him, reported consensus upon.

As for the third evidence: It is in His statement, the Exalted: *"Indeed, Allah does not guide the wrongdoing people."* And it has been previously mentioned in the lessons that the rulings of the Qur'an are conclusive, meaning final. So the meaning of "the wrongdoing people" here is the major wrongdoing that takes its perpetrator out of the religion, *"Indeed, association [with Him] is great injustice."* [Surah Luqman: 13]

And he mentioned the saying of Ibn 'Abbas regarding the statement of Allah the Exalted: *"And [all] the means between them were cut off."* [Surah Al-Baqarah: 166] Meaning when those who followed disassociate from those whom they followed, the means are cut off. What are the means that compelled those to obey them in disobedience to Allah, may He be exalted?
Ibn 'Abbas said: "Affection." Meaning love.
Yes...

In it are several issues:

The explanation of the verse from Surah Al-Baqarah.

The explanation of the verse from Surah Bara'ah (At-Tawbah).

The obligation of loving Him (the Prophet) more than oneself, family, and wealth. (1)

The negation of faith does not indicate exit from Islam. (2)

That faith has a sweetness which a person may find and may not find.

The four matters of the heart without which one does not attain the guardianship of Allah, and without which no one finds the taste of faith.

The understanding of the Companion regarding the reality that most brotherhood is based on worldly matters.

The explanation of His statement, the Exalted: *"And [all] the means between them were cut off."*

That among the polytheists are those who love Allah with intense love. (3)

The severe warning for one for whom the eight (beloved things) are more beloved than his religion.

That whoever takes an equal whose love equals the love of Allah, that is the greater Shirk.

Yes...
(1) He mentioned in the issues: "The obligation of loving Him more than oneself, family, and wealth": Meaning the obligation of prioritizing love for him (the Prophet, peace and blessings be upon him) over oneself, family, and wealth.
(2) He also mentioned: "The negation of faith does not indicate exit from Islam": Meaning, in an absolute sense; it may indicate it and it may not, and this is understood from the context, indicators, and other evidences.
(3) He also mentioned: "That among the polytheists are those who love Allah with intense love": This is according to one of the two interpretations of the verse, as we indicated.
Then the author, may Allah have mercy on him, said:
Chapter on the Statement of Allah the Exalted: *"That is only Satan who frightens [you] of his allies. So do not fear them, but fear Me, if you are [in fact] believers."* [Surah Al 'Imran: 175]
And His statement, the Exalted: *"The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give Zakah and do not fear except Allah, for it is expected that those will be of the [rightly] guided."* [Surah At-Tawbah: 18]

The author, may Allah have mercy on him, said: Chapter on the Statement of Allah the Exalted: *"That is only Satan who frightens [you] of his allies..."* The meaning of the verse: Meaning, he frightens you of his allies. The intent is not that he frightens his followers, but rather the intent is that he frightens the believers, instills anxiety in them, whispers to them, and casts into their hearts fear of his allies, whether they are from the devils of mankind or the devils of jinn. He frightens them with their aircraft, their tanks, their missiles, and so on... until he diverts worship to other than Allah. And from worship is ruling and seeking judgment (by other than Allah's law).

Likewise, he used as evidence the statement of Allah the Exalted: *"The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day..."* These are the characteristics of the true maintainers of the mosques... He said: *"...and establish prayer and give Zakah and do not fear except Allah."* So among

their characteristics is that they fear none except Allah, may He be exalted. He said: *"...for it is expected that those will be of the [rightly] guided."*
And as more than one of the exegetes have said, and it is reported from Ibn 'Abbas: "Every 'Asa (it is expected) in the Book of Allah is obligatory," meaning it is bound and certain to happen. So *"for it is expected that those will be of the [rightly] guided"* means they are from the guided. So those in whom these characteristics are complete, they are the guided ones.
It should be known that Fear is of three types:
As for the first type: It is what is called the fear of the unseen (Khauf As-Sir). This is the greater Shirk; to fear the Taghuts and the dead, believing that they will harm him, that they will become aware of him and afflict him with diseases, cause him pains, kill him, make him sick, and the like. This is shirk-based fear.
As for the second type of fear: It is the fear that leads a person to abandon an obligation from the obligations. This is a type of Shirk.
As for the third type of fear: It is natural fear, such as a person fearing a predator like a lion, etc.
It came in the hadith: "Flee from the leper as you flee from a lion," and this is permissible fear.
Then it should be known that there is *Khauf* (fear) and there is *Khashyah* (awe).
As for *Khauf*, it is due to the weakness of the one who fears. As for *Khashyah*, it is due to the greatness of the one who is feared.
So it is said: "Zayd is in *Khashyah* of the lion," why? Because the lion is fearsome, so that is due to the greatness of the one feared, which is the lion.
But it is not said: "'Amr is in *Khashyah* of a cockroach, for example," rather, he *fears* the cockroach, why? Because that is due to the weakness of 'Amr.
The Muslim fears Allah (*Yakhaf*) and is in awe of Allah (*Yakhsha*). He is in awe of Allah, may He be exalted, due to the greatness of Allah, and he fears Allah due to the weakness of the servant. So he combines both fear of Allah and awe of Allah, may He be exalted.
The believer does not let natural fear lead him to disobey Allah, let alone lead him and compel him by that natural fear to associate partners with Allah and disbelieve in Him – we seek refuge with Allah. From here, you learn that fear is not one of the impediments to takfir (declaring someone a disbeliever). Compulsion (*Ikrah*) is an impediment to takfir, but fear is not an impediment to takfir.
Therefore, when the Imam, the Reviver, Muhammad ibn 'Abd al-Wahhab, may Allah have mercy on him, the author of this book,

when he mentioned in the nullifiers of Islam those nullifiers, he said after them: "And there is no difference between one who does that or any of that, whether he is joking, serious, or afraid, except for the one who is compelled."

So the one who is afraid, if he commits a nullifier of Islam, or does an act of Shirk or Kufr because of that fear, then he has fallen into disbelief, and disbelief has befallen him. Evidence for that is that Allah the Glorified and Exalted, when He mentioned those who allied with and supported the Jews against the Muslims, said: *"You see those in whose hearts is disease [i.e., hypocrisy] hastening into [association with] them,"* meaning in supporting the disbelievers against the Muslims, *"saying, 'We fear lest a change of fortune strike us.'"* [Surah Al-Ma'idah: 52] So the hypocrites committed that nullifier only out of their fear and dread of the disbelievers.

So the hypocrites of yesterday said, "We fear lest a change of fortune strike us," and the hypocrites of today say, "We fear lest an aircraft strike us." So they ally with the Jews, ally with the Americans, ally with the Russians, the Nusayri Rafidah (Shiites), out of their fear of their aircraft, their missiles, their bombs; thus, that fear carries them to disbelief in Allah – we seek refuge with Allah.

And His statement, the Exalted: *"And of the people is he who says, 'We believe in Allah,' but when he is harmed for [the cause of] Allah, he considers the trial of the people as the punishment of Allah. But if victory comes from your Lord, they say, 'Indeed, We were with you.' Is not Allah most knowing of what is within the breasts of the worlds?'"* [Surah Al-'Ankabut: 10]

From Abu Sa'id, may Allah be pleased with him, in a Marfu' narration (attributed to the Prophet): *"Indeed, from the weakness of certainty is that you please people by angering Allah, and that you praise them for the provision of Allah, and that you blame them for what Allah has not given you. Indeed, the provision of Allah is not brought forth by the eagerness of the eager, nor is it repelled by the dislike of the disliker."* (2)

And from 'Aishah, may Allah be pleased with her, that the Messenger of Allah, peace and blessings be upon him, said: *"Whoever seeks the pleasure of Allah by angering people, Allah will be pleased with him and will make people pleased with him. And whoever seeks the pleasure of people by angering Allah, Allah will be angry with him and will make people angry with him."* Reported by Ibn Hibban in his Sahih. (3)

Then he, may Allah have mercy on him, also used as evidence the statement of Allah the Exalted: *"And of the people is he who says, 'We believe in Allah,' but when he is harmed for [the cause of]*

Allah, he considers the trial of the people as the punishment of Allah..." This verse contains a refutation of the Murji'ah and the Karramiyyah. Allah the Glorified and Exalted mentioned concerning the affair of these people that they say, "We believe in Allah." So each of them says, "We believe in Allah," meaning he says it with his tongue.
The Karramiyyah said: "Faith is statement (only). So if a person says that he believes in Allah, no matter what he does and no matter what he believes, he is a Muslim according to them" - we seek refuge with Allah. This sect has become extinct.
As for the remaining categories of the Murji'ah, they vary. Some say faith is belief and statement, and some say faith is belief (only), then they differ regarding considering that belief (sufficient).
So Allah refuted them in this verse by stating that there are among the people those who *say, 'We believe in Allah,' but when he is harmed for [the cause of] Allah, he considers the trial of the people as the punishment of Allah* - we seek refuge with Allah.
And Allah the Glorified and Exalted said regarding the affair of the disbelievers with the Muslims: *"They will not harm you except [some] annoyance."* [Surah Al 'Imran: 111] And "annoyance" refers to any matter like hunger, thirst, fear, etc., but the annoyance is not a complete domination over Islam and the Muslims, erasing its apparent and hidden rites.

Then he mentioned the hadith from Abu Sa'id, may Allah be pleased with him, Marfu': *"Indeed, from the weakness of certainty is that you please people by angering Allah..."* This hadith is not authentically attributed to the Messenger of Allah, peace and blessings be upon him (as Marfu'). Some scholars of hadith established it as a statement of Abu Sa'id (Mawquf).
The evidence from it is his saying: *"...that you please people by angering Allah."* So a Muslim should not seek to please the slaves of Allah by angering Allah, may He be exalted.

He also mentioned the hadith of 'Aishah. This hadith is both Marfu' and Mawquf upon 'Aishah. When Mu'awiyah, may Allah be pleased with him, corresponded with her, she sent him this great advice, saying: *"Whoever seeks the pleasure of Allah..."* This is from her statement in some narrations, and it is from the statement of the Messenger of Allah, peace and blessings be upon him, in other narrations, where she said: "I heard the Messenger of Allah, peace and blessings be upon him, say," and she mentioned the

hadith: *"Whoever seeks the pleasure of Allah by angering people, Allah will be pleased with him and will make people pleased with him. And whoever seeks the pleasure of people by angering Allah, Allah will be angry with him and will make people angry with him."*

It came in the hadith of Abu Hurairah that the Prophet, peace and blessings be upon him, said: *"When Allah, the Exalted, loves a slave, He calls out to Jibril: 'Indeed, Allah loves so-and-so, so love him.' Then Jibril loves him. Then he announces among the inhabitants of heaven: 'Indeed, Allah loves so-and-so, so love him.' Then the inhabitants of heaven love him. Then acceptance is placed for him on earth."* So the one who pleases Allah, may He be exalted, and thus Allah loves him, Allah, the Glorified and Exalted, places acceptance for him on earth. Meaning, the one who prioritizes what Allah loves and prioritizes what pleases Allah, may He be exalted, over the pleasure of people, Allah, the Glorified and Exalted, elevates him by that.

We have mentioned what came in the previous chapter regarding the issue of the love of Allah, may He be exalted, and that it is obligatory upon the Muslim to prioritize the love of Allah over all else. And love necessitates obedience, as Allah the Glorified and Exalted said: *"Say, [O Muhammad], 'If you should love Allah, then follow me, [so] Allah will love you...'"* [Surah Al 'Imran: 31] Al-Hasan Al-Basri, may Allah have mercy on him, said: "A people claimed the love of Allah, so Allah revealed this verse."

This verse was called the "Verse of the Test," meaning the examination. So Allah tested those who claimed the love of Allah, may He be exalted, with this verse.

And it has been said:

You disobey Allah while you show love for Him,
This is impossible, strange in logic.
If your love were sincere, you would have obeyed Him,
For the lover is obedient to the one he loves.

So the lover obeys the one he loves. Therefore, Allah the Glorified and Exalted mentioned the attributes of those whom He loves and who love Him. He said: *"O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him..."* [Surah Al-Ma'idah: 54] And Al-'Allamah Ibn Al-Qayyim, may Allah have mercy on him, mentioned that the wonder is not that they love Him, but the wonder is that He loves them, may He be exalted. He prioritized His love for them over their love for Him, Glory be to Him, the Most High, while He is the Great, the Creator,

the Provider, the Self-Sufficient, independent of all worlds, and they are poor and in need of Him, Glory be to Him. Despite that, He loves them, Glory be to Him, and they love Him. What are their attributes?

"Humble toward the believers..." The first attribute of these people is that they are humble toward the believers. Ponder the use of *'ala* (toward/upon), He did not say "humble to the believers" but said *"humble toward the believers."* How are they humble and 'upon'? This confirms the hadith of the Messenger of Allah, peace and blessings be upon him: *"Whoever humbles himself for Allah, Allah will elevate him."* [Sahih Al-Jami'] So, despite being humble to his brothers, he is elevated and honorable. Therefore, Allah the Glorified and Exalted said *'ala*. The exegetes mention that this is like the compassion of a father towards his child.

Then He, the Exalted, said: *"...powerful against the disbelievers..."* In contrast to humility toward the believers, they are powerful against the disbelievers. The more a person increases in humility toward his brothers, the more he increases in power against his enemies, and Allah, the Glorified and Exalted, casts terror of him and awe for him into their hearts.

This was the characteristic of the Messenger of Allah, peace and blessings be upon him, whom his Lord, may He be exalted, addressed, saying: *"And lower your wing [i.e., be gentle and compassionate] to those who follow you of the believers."* [Surah Ash-Shu'ara: 215] Therefore, he, peace and blessings be upon him, said: *"I have been given five things which were not given to anyone before me..."* and among them he mentioned: *"I have been aided with terror (cast into the hearts of my enemies) for a distance of one month's travel."* [Sahih Al-Bukhari]

Then Allah the Glorified and Exalted mentioned, among the attributes of those whom He loves and who love Him: *"They strive in the cause of Allah and do not fear the blame of a critic."* [Surah Al-Ma'idah: 54] This is obedience, rather it is the pinnacle of obedience. If they are striving in Jihad - and Jihad is one of the most difficult and strenuous acts of worship, as Allah the Glorified and Exalted said: *"Fighting has been enjoined upon you while it is hateful to you."* [Surah Al-Baqarah: 216] - then they are, by greater reason, performing all other types of obedience. And this is the essence of love.

Then the author, may Allah have mercy on him, said:
In it are several issues:

The explanation of the verse from Surah Al 'Imran.

The explanation of the verse from Surah Bara'ah (At-Tawbah).

The explanation of the verse from Surah Al-'Ankabut.

That certainty (Yaqin) weakens and strengthens.

The signs of its weakness, and among them are these three. (1)

That sincerity of fear for Allah is from the obligations.

Mentioning the reward for the one who does it.

Mentioning the punishment for the one who neglects it.

Yes...
(1) He mentioned in the issues: "The signs of its weakness, and among them are these three," meaning those that came in the hadith of Abu Sa'id.
Then the author, may Allah have mercy on him, said:
Chapter on the Statement of Allah the Exalted: *"And upon Allah rely, if you should be believers."* [Surah Al-Ma'idah: 23]
Yes...

The author, may Allah have mercy on him, mentioned a chapter on Tawakkul (Reliance), and used as evidence the statement of Allah the Exalted: *"And upon Allah rely, if you should be believers."*
Tawakkul: is reliance.
If you say, "I have entrusted (Wakkaltu) so-and-so," it means you have delegated him to perform that matter.
Directing Tawakkul to other than Allah includes that which is greater Kufr, that which is from the category of lesser Kufr, and that which is permissible.
As for the greater Kufr, it is relying on the dead for provision, healing, victory, and the like, as the Rafidah (Shi'ites) and Sufis do.
As for what is from the category of lesser Shirk, which some people of knowledge considered to be from the lesser Shirk: it is relying on a minister, or a ruler, for provision and the like.
As for the permissible or allowed: it is a person saying to another person: "I have entrusted you to perform such and such." This is the permissible delegation.
So Allah the Glorified and Exalted said: *"And upon Allah rely, if you should be believers."* Meaning, entrust your affairs to Him,

rely upon Him, the Exalted, and He made that a condition for faith, saying: *"if you should be believers."*

And His statement: *"The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely."* [Surah Al-Anfal: 2]
And His statement, the Exalted: *"Sufficient for you is Allah and the believers who follow you."* [Surah Al-Anfal: 64] (2)
And His statement, the Exalted: *"And whoever relies upon Allah - then He is sufficient for him."* [Surah At-Talaq: 3] (3)
And from Ibn 'Abbas, may Allah be pleased with them both, who said: *"Hasbunallahu wa ni'mal wakeel (Sufficient for us is Allah, and [He is] the best Disposer of affairs),"* Ibrahim, peace be upon him, said it when he was thrown into the fire, and Muhammad, peace and blessings be upon him, said it when they said to him, 'Indeed, the people have gathered against you, so fear them.' But it [only] increased them in faith, and they said, 'Sufficient for us is Allah, and [He is] the best Disposer of affairs.'" Reported by Al-Bukhari and An-Nasa'i. (4)

And the author, may Allah have mercy on him, also used as evidence the statement of Allah the Exalted: *"The believers are only those who, when Allah is mentioned, their hearts become fearful..."*
As-Suddi said: "Meaning, when he intends a sin, or a wrongdoing, or an injustice, and it is said to him, 'Fear Allah,' his heart becomes fearful, so he refrains from that sin, that wrongdoing, that injustice." This is from the attributes of the believers.
He said: *"...and when His verses are recited to them, it increases them in faith..."* In this is evidence, as a number of the Companions, the Tabi'in, and their followers have said, that faith increases and decreases. It increases with acts of obedience and decreases with acts of disobedience.
This is the creed of Ahlus-Sunnah wal-Jama'ah, contrary to the Khawarij and the Murji'ah. The Khawarij say that faith is a single block; it is either fully present or fully absent.
As for the Murji'ah, they similarly believe that faith is a single block; no sin harms one who has faith, whether it is a sin that constitutes Kufr or a sin less than Kufr. So the faith of the alcohol drinker, the fornicator, and the thief is like the faith of Jibril and Mika'il according to them - we seek refuge with Allah.
So in this verse is a refutation of them, for faith increases and decreases. And from its increase, as we said, is righteous deeds and

obedience. And from obedience is listening to the remembrance (of Allah), and the greatest remembrance is the Book of Allah, the Glorified and Exalted, and the Speech of Allah: *"...and when His verses are recited to them, it increases them in faith."*

He, the Exalted, said: *"And upon their Lord they rely."* So this is from the attributes of the believers: that they rely upon Allah, the Glorified and Exalted.

(2) He said: And His statement, the Exalted: *"O Prophet, sufficient for you is Allah and those who follow you of the believers."* It is said regarding the meaning of the verse: "Sufficient for you is Allah, and sufficient for you are those who follow you from the believers." However, Al-'Allamah Ibn Al-Qayyim, may Allah have mercy on him, pointed out the error and mistake in this saying. Rather, he said: *"O Prophet, sufficient for you is Allah and those who follow you of the believers"* means "Sufficient for you is Allah," and He is also sufficient for the believers.

(3) And he, may Allah have mercy on him, also used as evidence the statement of Allah the Exalted: *"And whoever relies upon Allah - then He is sufficient for him."* Allah, the Glorified and Exalted, says: *"Is not Allah sufficient for His Servant?"* [Surah Az-Zumar: 36] And the answer is: Yes.

It is said that 'Uthman, may Allah be pleased with him, on the Day of the House (when he was besieged), when those wretched ones entered upon him and killed him, he was reciting the Book of Allah. Drops of his blood fell on the verse: *"Is not Allah sufficient for His Servant?"* So Allah, the Glorified and Exalted, is the Sufficient One for the believers, and He is their Reliance.

(4) He said: And from Ibn 'Abbas, may Allah be pleased with them both, who said: *"Hasbunallahu wa ni'mal wakeel (Sufficient for us is Allah, and [He is] the best Disposer of affairs)"* - Ibrahim, peace be upon him, said it when he was thrown into the fire, and Muhammad, peace and blessings be upon him, said it when they said to him, 'Indeed, the people have gathered against you, so fear them.' But it [only] increased them in faith, and they said, 'Sufficient for us is Allah, and [He is] the best Disposer of affairs.'" So when Ibrahim, peace be upon him, was bound with ropes and placed on the catapult to be thrown into the trenches that had been dug, he said: "Hasbunallahu wa ni'mal wakeel." He was thrown into the fire, and it became, as Allah the Glorified and Exalted said: *"We said, 'O fire, be coolness and safety upon Ibrahim.'"* [Surah Al-Anbiya: 69] Had He not said *"and safety,"* Ibrahim would have died from the cold.

Therefore, it is narrated from him, peace be upon him, that he mentioned that those days he spent in that great fire, which burned nothing of him except the ropes, were among the happiest days of his life. So the believer,

with his sincere reliance, finds punishment sweet.
Likewise, the Prophet Muhammad, peace and blessings be upon him, when what happened at Uhud occurred, and then news reached him that Abu Sufyan and those with him intended to return to eliminate the Muslims in Medina, the Prophet, peace and blessings be upon him, mobilized those with him to Hamra' al-Asad. There, Allah, the Glorified and Exalted, cast terror into the hearts of the polytheists, so they fled when the Prophet, peace and blessings be upon him, said upon hearing of their mobilization: "Hasbunallahu wa ni'mal wakeel." So Allah, the Glorified and Exalted, was sufficient for him.
Therefore, O servant of Allah, you have an excellent example in the two close friends of Allah, Ibrahim and Muhammad, upon them be prayers and peace.
And here we point to a matter, which is: There is a difference between *Tawakkul* (reliance on Allah) and *Tawaakul* (neglectful reliance): *Tawakkul* is reliance upon Allah, combined with taking the lawful means. This is the guidance of the Prophet, peace and blessings be upon him, and his companions, may Allah be pleased with them.
For example, the Prophet, peace and blessings be upon him, when he intended a military expedition, would use deception (regarding his target), and he would wear armor and a helmet, peace and blessings be upon him. This was the practice of his companions, may Allah be pleased with them; they would take the means while relying upon Allah, may He be exalted.
As for *Tawaakul*, it is abandoning the taking of means.
Therefore, when a pilgrim performed Hajj with others without taking provision, claiming he was relying on Allah (*Mutawakkil*), Imam Ahmad said about him: "He is relying on the caravan (*'ala al-'eer*), not on Allah." He was feeding himself with those people; those who had brought provision, he would eat from their provision and impose on them.
This is not from the guidance of the Prophets, nor from the guidance of the companions, may Allah be pleased with them.
Contrary to what we find with two sects:
As for the first sect: They are the Sufis. These people do not take the lawful means to earn provision. Therefore, Al-Ghazali, in his *Ihya' 'Ulum al-Din*, dedicated a chapter or section to the recommendation of begging, and said: "It has two benefits: The first benefit is that this ascetic or worshipper can devote himself to the worship of Allah. The second benefit - according to his claim - is that he becomes a cause for good deeds for those who give charity; he is a reason for them to give him charity, and thus they obtain rewards because of that charity, and 'the one who directs to good is like the one who does it.'"
So these Sufis do not take the lawful means in this matter.
As for the second sect: They are the Murji'ah. You find them among the

most active people in taking lawful and unlawful means to earn provision. But in striving to achieve victory and success for the believers, they do not take the means. They say, "Stay in your home, concern yourself only with yourself, and victory will come to you..."
They do not exert the lawful means that Allah, the Glorified and Exalted, has made causes for victory. They abandon them and spread discouraging rumors about them in every way. This is from *Tawaakul* and has nothing to do with *Tawakkul*. Rather, Allah, the Glorified and Exalted, has created causes and decreed them, among them are the lawful and among them are the prohibited.
From the lawful causes for victory are: Jihad with one's self, wealth, and tongue.
In it are several issues:

That Tawakkul is from the obligations.

That it is from the conditions of faith. (1)

The explanation of the verse from Surah Al-Anfal.

The explanation of the verse at its end.

The explanation of the verse from Surah At-Talaq.

The great status of this statement ("Hasbunallahu...") and that it was said by Ibrahim and Muhammad, peace be upon them, in times of severe difficulty.

(1) He mentioned in the issues: "That it is from the conditions of faith," meaning Tawakkul, as we indicated in the saying of Allah: *"And upon Allah rely, if you should be believers,"* thus making Tawakkul a condition.
Then the author, may Allah have mercy on him, said:
Chapter on the Statement of Allah the Exalted: *"Then did they feel secure from the plan of Allah? But no one feels secure from the plan of Allah except the losing people."* [Surah Al-A'raf: 99]
And His statement: *"And who despairs of the mercy of his Lord except for those astray?"* [Surah Al-Hijr: 56]
And from Ibn 'Abbas, may Allah be pleased with them both, that the Messenger of Allah, peace and blessings be upon him, was asked about the major sins. He said: *"Associating partners with Allah, despairing of the spirit of Allah, and feeling secure from the plan of Allah."* (3)
And from Ibn Mas'ud, may Allah be pleased with him, who said: "The greatest major sins are: Associating partners with Allah, feeling secure

from the plan of Allah, despairing of the mercy of Allah, and despairing of the spirit of Allah." Reported by 'Abd al-Razzaq. (4)
We have previously referred to the saying of Ibn Al-Qayyim, may Allah have mercy on him, about the state of the believer between Love, Fear, and Hope. He is like a bird; its head is Love, and we said its two wings are Fear and Hope. If Fear predominates, he is not safe, and if Hope predominates, he is not safe. This is according to the saying of the majority of the people of knowledge.
Among those who let Fear predominate are the Khawarij. They gave precedence to the aspect of Fear of Allah and His punishment, so they declared people who committed major sins to be disbelievers, and they took one of Allah's attributes, which is that He is severe in punishment. In contrast to them, the Murji'ah let Hope predominate. This is one of the reasons for their name 'Murji'ah'; because they gave precedence to Hope (*Raja'*). Because of this, they did not declare as disbelievers those who committed the nullifiers (of Islam) except if they denied or deemed them lawful. They vary in this between the less extreme and the more extreme. These are misguided, just as those are misguided.
And Ahlus-Sunnah are the middle course; they fear Allah, the Glorified and Exalted, and know that He is severe in punishment, just as they hope in Allah, the Glorified and Exalted, and know that He is Forgiving, Merciful.
(1) Allah the Exalted said: *"Then did they feel secure from the plan of Allah?"* Meaning the people of the towns. *"But no one feels secure from the plan of Allah except the losing people."*
(2) Likewise, He said on the tongue of Ibrahim, peace be upon him: *"And who despairs of the mercy of his Lord except for those astray?"* When the glad tidings of a son were given, Ibrahim was amazed and said that.
So no one despairs, i.e., loses hope in the mercy of his Lord, except the astray. It is said in its interpretation that "the astray" means the polytheists, and other interpretations are also given.
(3) Then he mentioned from Ibn 'Abbas, may Allah be pleased with them both, that the Messenger of Allah, peace and blessings be upon him, was asked about the major sins. He said: *"Associating partners with Allah, despairing of the spirit of Allah, and feeling secure from the plan of Allah."* The intent of this hadith is not to restrict the major sins to these three, as we have passed in previous lessons that they are many. They are not even restricted to seven major sins; rather, they are more than that. It is said they are closer to seventy, and it is said closer to seven hundred.
So he mentioned from the major sins: *"Associating partners with Allah"* - and this is a major sin that takes one out of the religion.
And he mentioned: *"Despairing of the spirit of Allah, and feeling secure from the plan of Allah."* And you know that famous incident reported in

the biographies: that Qudamah ibn Maz'un, who was one of the people of Badr, during the time of 'Umar ibn al-Khattab, may Allah be pleased with him, drank wine based on a (false) interpretation, deeming it permissible based on that interpretation. 'Umar flogged him and demanded his repentance. He repented and regretted it intensely, until 'Umar sent to him: "I do not know which of your two sins is greater: your deeming lawful what Allah has forbidden, or your despair of the mercy of Allah, may He be exalted?!"
So despair of the spirit of Allah and His mercy is extremely dangerous; rather, as came in the narrations, it is from the major sins.
(4) And from Ibn Mas'ud, may Allah be pleased with him, who said: "The greatest major sins are: Associating partners with Allah, feeling secure from the plan of Allah, despairing of the mercy of Allah, and despairing of the spirit of Allah." As reported by 'Abd al-Razzaq, i.e., in his *Musannaf*.
The author, may Allah have mercy on him, said:
In it are several issues:

The explanation of the verse from Surah Al-A'raf.

The explanation of the verse from Surah Al-Hijr.

The severity of the warning for those who feel secure from the plan of Allah.

The severity of the warning for despair.

Good. And Allah, the Exalted, knows best. And may Allah send prayers and peace upon our Prophet Muhammad and upon his family and all his companions. And may Allah reward you with good.

Twentieth Lesson

Chapter: From Faith in Allah: Patience with the Decrees of Allah (1)

And the saying of Allah the Almighty: {And whoever believes in Allah - He will guide his heart.} [At-Taghabun: 11]

Alqamah said: "It is the man whom a calamity befalls, so he knows that it is from Allah, and thus he is content and submits." (2)

In the name of Allah, the Most Gracious, the Most Merciful. All praise is to Allah and it suffices, and prayers and peace be upon the Chosen Prophet, and upon his family, his companions, and those who follow his way. To proceed:

Time was short in the previous lesson; we indicated at its end the issue of the seeking of repentance from Qudamah ibn Maz'un - may Allah be pleased with him and grant him pleasure - regarding his permitting of wine.

And you know that the term "seeking repentance" (istitabah) or this terminology is used by the scholars, may Allah have mercy on them, for several usages:

The first usage: It is demanding repentance from disbelief, and that is for one who has fallen into it and upon whom disbelief has occurred.

As for the other meaning: It is establishing the proof and examining the fulfillment of conditions and the absence of impediments.

So Qudamah, we said, was sought repentance in the second sense, not the first. Let this be known.

The author, may Allah have mercy on him, said: "Chapter: From Faith in Allah: Patience with the Decrees of Allah."

Yes…

(1): The author, may Allah have mercy on him, titled this chapter: "That from faith in Allah is patience with the decrees of Allah the Almighty." And patience, its root meaning is restraint, and patience here is either restraining the soul from despair, and likewise restraining the tongue from complaint, and likewise restraining the limbs from striking the cheeks, tearing the garments, and the like of that which is mentioned in the hadiths of the chapter.

Patience is divided into three categories, as has passed with us in the previous lessons:

Patience in obeying Allah the Almighty.

Patience in abstaining from disobeying Allah the Almighty.

Patience with the painful decrees of Allah.

It has come in the hadith in Al-Bukhari and others that the Prophet, peace and blessings be upon him, said: "The Fire has been surrounded by desires, and Paradise has been surrounded by hardships." And in another narration: "The Fire has been veiled by desires, and Paradise has been veiled by hardships."

So the path to the Fire is easy and smooth; whoever wishes to enter the Fire - we seek refuge with Allah - then let him do everything his soul desires, everything that Satan incites him to, whether it conforms to the legislation of Allah the Almighty or contradicts the legislation of Allah the Almighty, whether it is from the minor sins, the major sins, or the acts of disbelief and polytheism - we seek refuge with Allah.

As for the path to Paradise, it is veiled and surrounded by hardships and difficulties, so that the truthful may be distinguished from the liar. {Do the people think that they will be left to say, "We believe" and they will not be tried?} [Al-Ankabut: 2] Meaning, they will be tested and tried with the legal rulings and tried with the divine decrees. They are tested with prayer, fasting, Hajj, and jihad in the way of Allah. {Fighting has been enjoined upon you while it is hateful to you.} [Al-Baqarah: 216]

And when the Prophet, peace and blessings be upon him, was asked: "Is the martyr tested in his grave?" He said: "The flashing of swords over his head is a sufficient trial." So he was tested in this world with missiles, projectiles, bombs, and bullets; so he was patient in obeying Allah the Almighty and upon steadfastness in that until he died while upon that.

Similarly, patience in abstaining from the disobedience of Allah, for indeed sins have a glitter that attracts the servant to them. So if he is among those who fear Allah, the Mighty and Majestic, and fear His punishment and retribution, then he will refrain from committing them, and that fear and dread of Allah, the Mighty and Majestic, will stand between him and committing those sins.

Therefore, he must have patience that prevents him from all of that.

Allah, the Blessed and Exalted, when He mentioned that all people are in loss - their Arabs and non-Arabs, their red, white, and black, their young and old, their males and females - Allah, the Blessed and Exalted, made an exception: {Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.} [Al-Asr: 3] So with faith, righteous deeds, and mutual exhortation to truth, there is no escape from mutual exhortation to patience; for the path contains hardships, obstacles, and trials, so patience for all of that is necessary.

We said the third category of the categories of patience is: Patience with the painful decrees of Allah. Allah, the Blessed and Exalted, may test a servant with a calamity, may test him with an affliction, so he must be patient in facing it. {No disaster strikes except by permission of Allah.} [At-Taghabun: 11] So if he knows and is certain that all of that is in a Book, that it is decreed for him, then that will lead him to be patient with the decrees of Allah the Almighty: {And whoever believes in Allah - He will guide his heart.} Meaning, as Alqamah interpreted it: "It is the man whom a calamity befalls, so he knows that it is from Allah, and thus he is content and submits."

Imam Abu Bakr An-Nablusi, may Allah have mercy on him - when the Ubaydiyyun brought him to kill him, they said to him: "Are you the one who said: 'If you had ten arrows, you would shoot nine at the Christians and shoot us with one?'" He said: "I did not say that." So they were astonished at that and thought that he had retracted. So he said: "Rather, I said: 'If I had ten arrows, I would shoot nine at you, and shoot the Christians with one.'" So they tried to make him retract from that... they flogged him on the first day, on the second day, on the third day, then they threatened him that if he did not retract his fatwa, they would skin him alive. But he remained firm upon what he was upon, may Allah have mercy on him and be pleased with him. So they brought a Jew to skin him, and they did not bring a man claiming Islam so that he would not show him mercy. He started with his head, skinning the skin from the body, and Imam Abu Bakr did nothing more than recite the Book of Allah: {And everything they have done is in the records.} [Al-Isra: 13] "And that was in the Book inscribed." Then he said: {And I hastened to You, my Lord, that You be pleased.} [Ta-Ha: 84] So that Jew felt compassion for him. When he reached his chest, he stabbed him with the knife and killed him.

Imam Ad-Daraqutni, may Allah have mercy on him, when he mentioned Abu Bakr, would weep and say: "That is the martyr... that is the martyr."

Therefore, if the believer is certain that it is written for him and decreed, he does not despair over it, and that helps him to be patient in facing that trial.

In Sahih Muslim: From Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said: "Two things in people are from disbelief: disparaging lineage, and wailing over the deceased." (1)

And in the two Sahihs (Al-Bukhari and Muslim) from Ibn Mas'ud, marfu' (attributed to the Prophet): "He is not one of us who strikes the cheeks, tears the garments, and calls the calls of the Days of Ignorance." (2)

And from Anas that the Messenger of Allah, peace and blessings be upon him, said: "When Allah wills good for His servant, He hastens the punishment for him in this world, and when He wills evil for His servant, He withholds from him (the punishment) for his sin until He exacts it from him on the Day of Resurrection." (3)

And the Prophet, peace and blessings be upon him, said: "Indeed, the magnitude of the reward is with the magnitude of the trial. And indeed, if Allah, the Exalted, loves a people, He tests them. So whoever is content, then for him is contentment, and whoever is angry, then for him is anger." At-Tirmidhi graded it as hasan. (4)

(1): The author, may Allah have mercy on him, said: "In Sahih Muslim from Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah, peace and blessings be upon him, said: 'Two things in people are from disbelief.'" And ponder: He mentioned "disbelief" here in an indefinite form (without the definite article 'al'). And Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, mentioned in 'Iqtida' as-Sirat al-Mustaqim' the difference between disbelief with the definite article (al-) and the indefinite. He mentioned that if disbelief is defined with 'al', then the intent is the greater disbelief. But if it comes indefinite, then it is according to the context; it may be from the greater or the smaller.

However, the indefiniteness is an indication that it is from the smaller disbelief. For the Prophet, peace and blessings be upon him, said: "Between a man and polytheism and disbelief is the abandonment of prayer. So whoever abandons it has disbelieved." That indicates that abandoning the prayer is from the greater disbelief because he said "disbelief" (al-kufr) with the definite article.

Similarly, Allah, the Blessed and Exalted, said in many verses, among them: {And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.} [Al-Ma'idah: 44] So "the disbelievers" is defined with the definite article, and it implies comprehensiveness in meaning, so that indicates the greater disbelief.

Here, this hadith indicates that these actions are from the category of the smaller disbelief, and they are major sins.

He said: "Disparaging lineage and wailing over the deceased." And we have previously referred to this hadith in past lessons, and that from disparaging lineage is that you deny a man's lineage to his father, thus slandering him, or you deny a man's lineage to his tribe, and that he has ascribed himself to other than his tribe without right or proof.

Similarly, "wailing over the deceased" is raising the voice in weeping over the deceased.

And in these hadiths, there is no prohibition of weeping over the dead in absolute terms. Rather, it is authentically reported from the Messenger of Allah, peace and blessings be upon him, that he wept when his son Ibrahim, upon him be peace and may Allah be pleased with him, died. So when the Prophet, peace and blessings be upon him, was told about that, he said: "Indeed, the eye sheds tears and the heart grieves, but we do not say except what pleases our Lord. And indeed, we are grieved by your separation, O Ibrahim."

Similarly, when he came to one of his daughters as her soul was departing, his eyes, peace and blessings be upon him, shed tears. So Anas said to him regarding that: "What is this?" He said: "This is a mercy that Allah has placed in the hearts of His servants."

So weeping is not from wailing; rather, raising the voice, lamentation, and the like is from wailing.

(2): He said: "And in the two Sahihs" meaning Al-Bukhari and Muslim: "from Ibn Mas'ud, marfu'" meaning attributed to the Messenger of Allah, peace and blessings be upon him: "He is not one of us who strikes the cheeks." And some scholars have mentioned in defining a major sin that it is every sin for which a threat, or a curse, or a prescribed punishment (hadd) is mentioned, or the saying of the Prophet, peace and blessings be upon him: "He is not one of us."

But every rule has exceptions, and his saying, peace and blessings be upon him, "He is not one of us" does not imply declaring the one who does something from that as a disbeliever. Rather, the meaning is: "He is not from our righteous ones" as some scholars have interpreted it.

And a number of the Salaf preferred not to mention the interpretation of these hadiths, but rather to let them pass as they came.

But every situation has its appropriate speech, and every incident has its talk. So if a man is sitting as a preacher, admonisher, or orator, it is not good to mention the meaning of this hadith. For if he mentions that the meaning of "He is not one of us" is "He is not from our righteous ones," it lessens the severity of the deterrent in these hadiths and encourages those with weak faith to commit these sins, since they are only deterred by intimidation and threats whose meaning is not clarified as not being expulsion from the religion.

But if it is in a setting of knowledge, teaching, foundational principles, and detailed explanation, then that must be mentioned and not neglected; for leaving these hadiths without interpretation may lead those with limited understanding to declare people disbelievers for such sins.

He said: "He is not one of us who strikes the cheeks." And he mentioned the cheeks because it is common when in despair to strike them, and that includes striking the chest and striking the thigh at times of calamity, and the like.

Similarly, he said: "He is not one of us who strikes the cheeks, tears the garments." And the "jayb" (garment opening) is the place where the head enters in the garment.

"And calls the calls of the Days of Ignorance." Meaning, he calls with "Wail!" and "Thubur!" (expressions of grief) when calamities befall, or it is more general than that; that he calls with the calls of the Days of Ignorance, meaning to the reprehensible tribal fanaticism of the Days of Ignorance, or for paths, parties, groups, and the like.

And the Prophet, peace and blessings be upon him, said as narrated by Al-Bukhari in Al-Adab al-Mufrad: "Whoever seeks glory through the means of the Days of Ignorance, then tell him to bite his father's penis, and do not use euphemisms." Meaning, whoever seeks glory in a matter of ignorance, such as seeking it in democracy, or secularism, or socialism, or the like, then say to him: "Bite your father's penis," and do not use euphemisms. And "al-hann" is one of the names for the male organ in the

dialect of the people of Quraysh. So the Prophet mentioned it in their dialect and said: "And do not use euphemisms for that with other names." This involves belittling the speech of the enemies of Allah, the Mighty and Majestic, who seek glory other than in Islam.

(3) He said: "And from Anas, may Allah be pleased with him: That the Messenger of Allah, peace and blessings be upon him, said: 'When Allah wills good for His servant, He hastens the punishment for him in this world.'" And it has come in another hadith: That the Prophet, peace and blessings be upon him, said as in Muslim: "The world is a prison for the believer and a paradise for the disbeliever." This hadith can be understood according to understandings:

The first understanding: That it is a prison for him regarding (forbidden) desires, except for what Allah, the Mighty and Majestic, has permitted. So it is a prison for him regarding adultery, drinking wine, looking at non-mahram women, regarding such and such and such and such of the prohibitions... So it is a prison for him in this sense.

And a paradise for the disbeliever; so there is no limit for the disbeliever, no deterrent for the disbeliever, no sanctuary that the disbeliever fears to tread upon. Everything his soul desires, he carries out, acts upon, and speaks - we seek refuge with Allah. This is one meaning.

As for the other meaning: It is a trial, hardship, and toil for the Muslim, while for the disbeliever it is the opposite.

And as comes in At-Tirmidhi: That the Prophet, peace and blessings be upon him, said: "If the world, in the sight of Allah, was equal to the wing of a mosquito, He would not have given a disbeliever a drink of water from it." So this world is not worth, in the sight of Allah, the wing of a mosquito. Therefore, Allah, the Blessed and Exalted, gives the world to both the believer and the disbeliever, but as for the religion (the true reward), He does not give it except to His believing servants.

It is said: Imam Ibn Hazm, may Allah have mercy on him, was walking in some of the roads - and you know about the condition of this Imam, that he was wealthy and the son of a minister, so he had an air of grandeur and fine clothes. A Jew from the Ahl al-Dhimmah who worked in sweeping and the like saw him and said: "How can your Prophet claim that the world is a prison for the believer and a paradise for the disbeliever, while this is your condition and this is my condition?!" So he said: "If I remain firm upon my Islam, then the world is a prison compared to what awaits me in Paradise. As for you, if you remain upon your disbelief, then this

world and this misery that you are in is a paradise for you compared to what awaits you in the Fire of Hell - we seek refuge with Allah."

And you know the hadith which they both (Al-Bukhari and Muslim) reported in the two Sahihs, that the Prophet, peace and blessings be upon him, says: "The most prosperous of the people of the world from the people of the Fire will be brought on the Day of Resurrection and dipped into the Fire once. Then it will be said: 'O son of Adam, have you ever seen any good? Has any pleasure ever come to you?' He will say: 'No, by Allah, O Lord.' And the most severely tested of the people of the world from the people of Paradise will be brought and dipped into Paradise once. Then it will be said to him: 'O son of Adam, have you ever seen any hardship? Has any difficulty ever come to you?' He will say: 'No, by Allah, O Lord, no hardship ever came to me, and I never saw any difficulty.'"

So Allah, the Blessed and Exalted, may test His servants in this world with trials.

He said: "When Allah wills good for His servant, He hastens the punishment for him in this world, and when Allah wills evil for His servant, He withholds from him (the punishment) for his sin until He exacts it from him on the Day of Resurrection." So Allah, the Blessed and Exalted, gives respite but does not neglect, and when He seizes, He seizes as the All-Mighty, the Omnipotent. Perhaps the night of the wrongdoers is prolonged, so they increase in their wrongdoing, disbelief, tyranny, and oppression, then after that the punishment is multiplied for them on the Day of Resurrection - we seek refuge with Allah.

And it may be that the righteous Muslim who has wronged himself with some sins and misdeeds is tested in this world, from one trial to another; he does not emerge from one trial except to fall into another. This is from the will of Allah, the Mighty and Majestic, for good towards him, so that it may expiate those sins for him. {But perhaps you hate a thing and it is good for you.} [Al-Baqarah: 216]

Allah, the Blessed and Exalted, decrees the decrees; He, the Mighty and Majestic, knows the wisdom behind them. So this believer who is tested in this world with trials, they expiate for him from the sins. If these trials do not expiate for him from the sins, then he will be punished, if Allah wills; if He wills to punish him in the punishment of the Barzakh until he is purified from those sins. If he is not purified and some remain upon him on the Day of Resurrection, then if Allah wills, He will enter him into the Fire by His justice until he is purified from all those sins, then his

destination is to Paradise once those sins are finished, or through the intercession of the intercessors, or by the mercy of the Lord of the worlds, the Mighty and Majestic.

Therefore, the advancement of tribulation in this world is good and a mercy from Allah, the Mighty and Majestic, for His monotheist servants.

(4): And the Prophet, peace and blessings be upon him - and this hadith is a disputed hadith, but the author mentioned it after the first hadith because it is narrated by At-Tirmidhi with the same hadith and from the same Companion, which is Anas, may Allah be pleased with him - said: "Indeed, the magnitude of the reward is with the magnitude of the trial. And indeed, if Allah, the Exalted, loves a people, He tests them. So whoever is content, then for him is contentment, and whoever is displeased, then for him is displeasure." This hadith contains numerous benefits, among them is an issue alluded to by some scholars:

Is a man rewarded for calamities or not?

We indicated in the explanation of the previous hadith that calamities are an expiation for sins. Are they also an elevation in ranks, or only an expiation for sins?

Some scholars mentioned that they are an elevation in ranks, and the servant is rewarded for them; based on the evidence that the Prophet, peace and blessings be upon him, said: "Indeed, the magnitude of the reward - which is the recompense - is with the magnitude of the trial."

And some, like the eminent scholar Ibn al-Qayyim, may Allah have mercy on him, mentioned that they expiate sins, but they do not raise in ranks and there is no reward in them except with patience over them and contentment with the decree of Allah, the Mighty and Majestic. For he is rewarded for the patience and for the contentment, not for the calamity itself. This is one issue.

Another issue related to this hadith as well:

Is contentment obligatory or not? Here, "So whoever is content, then for him is contentment"... So is contentment obligatory or not?

The scholars, may Allah have mercy on them, differed regarding this issue. The eminent scholar Ibn 'Aqil, may Allah have mercy on him, went to the obligation of contentment. He stated and explicitly said that it is obligatory, just as patience is obligatory.

And Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, preferred that contentment is not obligatory; rather, the obligation is patience.

And the verses and hadiths have come with the command for patience. As for contentment, the command for it has not come; rather, the news came of the reward for whoever does it. This indicates that contentment is not obligatory; rather, patience is obligatory.

And people, with regard to trials, are at three levels:

The first level, which is the lowest level of the believers, is the level of patience. So he is patient with the trial. This is one level.

The level above it, which is the level of contentment. He is not only patient, but also content with this decree that Allah, the Blessed and Exalted, has decreed for him.

The level above that, which is the third level, is the level of gratitude. That he thanks Allah, the Mighty and Majestic, for what He has decreed upon him of trial.

And you know the hadith narrated by Imam At-Tirmidhi, may Allah have mercy on him - the hadith of praise when Allah, the Blessed and Exalted, takes the son of the servant. Allah, the Mighty and Majestic, says to His angels: "You have taken the son of My servant." They say: "Yes." He says: "You have taken the fruit of his heart." They say: "Yes." He says: "What did My servant say?" They say: "He praised You and said 'To Allah we belong and to Him we shall return' (Inna lillahi wa inna ilayhi raji'un)." He says: "Build for My servant a house in Paradise and name it the House of Praise."

Yes…

There are issues:

First: The explanation of the verse from Surah At-Taghabun.
Second: That this (patience) is from faith in Allah.
Third: Disparaging lineage.
Fourth: The severity of the threat for those who strike the cheeks, tear the garments, and call the calls of the Days of Ignorance.
Fifth: The sign of Allah's will for good for a servant.
Sixth: The sign of Allah's will for evil for His servant.
Seventh: The sign of Allah's love for a servant.

Eighth: The prohibition of displeasure.
Ninth: The reward for being content with calamity. (1)

(1) He said: ("The reward for being content with calamity") and in it is the affirmation of the attribute of Pleasure (Ar-Rida) for Allah, the Mighty and Majestic. So whoever is content, for him is (Allah's) Pleasure. Likewise, displeasure is the displeasure of Allah, the Mighty and Majestic, upon the disobedient, and among them is whoever is displeased with the decrees of Allah, the Mighty and Majestic.
The Salaf affirmed these attributes - may Allah's pleasure be upon them - just as they affirmed all the attributes that came from Allah and His Messenger, peace and blessings be upon him, without distortion, asking 'how' (Takyeef), likening (Tamtheel), or negation (Ta'teel).

Chapter: What Has Been Mentioned Regarding Showing Off (Ar-Riyaa') (1)

And the saying of Allah the Almighty: {Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."} [Al-Kahf: 110] (2)

And from Abu Hurairah, attributed to the Prophet (Marfu'): Allah the Almighty said: "I am the most self-sufficient of partners from association. Whoever does a deed in which he associates with Me another besides Me, I leave him and his association." Reported by Muslim.

And from Abu Sa'eed, attributed to the Prophet (Marfu'): "Shall I not inform you of what is more fearful for you according to me than the False Messiah (Al-Maseeh ad-Dajjal)?" They said: "Yes, indeed." He said: "The hidden Shirk: A man stands to pray and he beautifies his prayer because of seeing a man looking at him." Reported by Ahmad. (3)

(1): The author, may Allah have mercy on him, established this chapter regarding "What has been mentioned about showing off (Ar-Riyaa')": meaning, regarding the warning against showing off.
And we have previously discussed some of what is mentioned in this chapter.

(2): And it should be known that worship is not accepted except with two conditions, and these two conditions are mentioned in the verse of Surah Al-Kahf: {So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.}

The first condition is sincerity (Ikhlas), and the second condition is following the Prophet (Al-Mutaba'ah).
Sincerity is what is entailed by the Muslim's statement "La ilaha illa Allah" (There is no deity worthy of worship except Allah).
Following the Prophet is entailed in the Muslim's statement "Muhammadun Rasul Allah" (Muhammad is the Messenger of Allah).
So from your saying "La ilaha illa Allah" it is necessary that you sincerely worship Allah, the Mighty and Majestic. And from your saying "Muhammadun Rasul Allah" it is necessary that you sincerely follow the Prophet, peace and blessings be upon him; so you do not worship Allah, the Mighty and Majestic, except in the manner that came from the Messenger of Allah, peace and blessings be upon him.

Regarding sincerity, there is the famous hadith of 'Umar, reported by Al-Bukhari and others: "Indeed, actions are but by intentions, and every person will have only what they intended..." the hadith.
Regarding following the Prophet, there is the famous hadith of 'Aishah, reported in the two Sahihs: "Whoever introduces into this matter of ours that which is not from it, it is rejected." And in another narration: "Whoever does a deed that is not in accordance with our matter (i.e., in worship), it is rejected."
So the hadith of 'Umar is the scale for the inward (intentions), and the hadith of 'Aishah is the scale for the outward (actions).

{So let him do righteous work}: meaning in accordance with the guidance of the Prophet, peace and blessings be upon him.
{And not associate in the worship of his Lord anyone}: And His saying, the Blessed and Exalted, "anyone" is indefinite in the context of prohibition, which implies generality, whether it is from the close angels, or the sent prophets, or from others besides them.

We will come, with the help of Allah the Almighty, to mention this issue, and before it we pause at His saying, the Exalted:
{So whoever would hope for the meeting with his Lord}: "Hope" here means to fear (or anticipate with a mix of hope and fear).
"And the meeting with his Lord" - a number of scholars from the Salaf used this as evidence to affirm the believers seeing Allah, the Mighty and Majestic; for meeting entails seeing. If it is said: "So-and-so met with so-and-so," this entails that he saw him.
This is from the evidences that the Salaf - may Allah's pleasure be upon them - used as proof for seeing Allah the Almighty on the Day of Resurrection. The evidences for that are many, among them: {[Some] faces, that Day, will be radiant, Looking at their Lord.} [Al-Qiyamah: 22-23]

As for what pertains to showing off (Riyaa'), it is of two types:

Pure showing off.

Mixed showing off.

The pure type: He does the action for other than Allah the Almighty. This is of the kind done by the hypocrites. He gives charity not for Allah, the Mighty and Majestic, but to be called generous.

As for the other type of showing off: He does the action for Allah and for another purpose. This is the second type of showing off.

As for the first type, they are unanimously agreed that it nullifies the deed. As for the second type, they differed regarding its nullification of the deed. Some said: If the intention, or the original intention, was for Allah, and then another matter entered upon it, a blemish affected it, then it is in two situations:
Either he repels this thought, then this does not nullify his deed, by the permission of Allah the Almighty.
Or he proceeds with it, then the scholars, may Allah have mercy on them, differed regarding this.

Then, the nullification of the worker's deed due to showing off is also divided into two categories:

The first category: The nullification of all deeds. This is if the showing off is in all deeds.
This is the greater hypocrisy (Nifaq al-Akbar); that he conceals disbelief and shows Islam. He is showing off in the testimony of faith, in prayer, in fasting, in Hajj, and in all deeds. This only occurs from a hypocrite, and it is not possible from a Muslim at all. And Allah, the Blessed and Exalted, says: {And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless.} [Az-Zumar: 65] So Shirk and Kufr are what nullify all deeds.

The second category of its divisions: It is that which mixes with one act of worship, or something from it; this nullifies the specific act of worship that it mixed with.
For example, he gives charity, but one day he gave charity and showed off with this charity. This specific charity is invalid, while his other charities are accepted, by the help, bounty, and grace of Allah the Almighty.

This matter is what these evidences, which the author - may Allah have mercy on him - used, point to, such as the hadith of Abu Hurairah, attributed to the Prophet: Allah the Almighty said: "I am the most self-sufficient of partners from association. Whoever does a deed in which he associates with Me another besides Me, I leave him and his association." So He leaves him, or leaves the acceptance of him due to that Shirk, or leaves the deed and that Shirk associated with it.

This hadith is from the Hadith Qudsi. The Hadith Qudsi is that which the Prophet, peace and blessings be upon him, narrates from his Lord, the Mighty and Majestic.

What is the difference between the Qur'an and the Hadith Qudsi?
For the Qur'an: You say: "Allah the Almighty said," and you recite from the Book of Allah. For the Hadith Qudsi: You say: "Allah the Almighty said," and you mention that hadith... What is the difference between them?

There are numerous differences that the scholars, may Allah have mercy on them, have enumerated to differentiate between the Qur'an and the Hadith Qudsi:

First: The Qur'an is an act of worship to recite, meaning: it is recited in the prayer.
As for the Hadith Qudsi, it is not recited in the prayer.
Also, there is a specific virtue for reciting the Qur'an, as in the hadith of Ibn Mas'ud reported by At-Tirmidhi, that the Prophet, peace and blessings be upon him, said: "Whoever recites a letter from the Book of Allah, he will have one good deed for it, and the good deed is multiplied ten times. I do not say that 'Alif, Lam, Mim' is one letter, but rather 'Alif' is a letter, 'Lam' is a letter, and 'Mim' is a letter."
As for the Hadith Qudsi, it is not like that; this specific reward did not come for it. Rather, whoever reads it has a general reward, not a specific one.

Also from the differences, and it is the second difference: The Qur'an is miraculous, and Allah, the Blessed and Exalted, challenged with it, and the challenge remains until the establishment of the Hour.
As for the Hadith Qudsi, it is not like the Qur'an, and Allah, the Blessed and Exalted, did not challenge with it.

The third difference between the Hadith Qudsi and the Qur'an: The Qur'an is attributed to Allah, so you say: Allah the Almighty said: {Alhamdulillahi Rabbil 'alamin} [All praise is to Allah, Lord of the worlds].

As for the Hadith Qudsi, it may be attributed to Allah, and it may be attributed to the Prophet, peace and blessings be upon him, in what he narrates from his Lord, the Mighty and Majestic. But you cannot say: The Prophet, peace and blessings be upon him, said in what he narrates from his Lord: {Maliki yawmidin} [Master of the Day of Judgment]. This is not said for the Qur'an; rather, it is said for the Hadith Qudsi.

Also, from the differences between the Hadith Qudsi and the Qur'an is that the entire Qur'an has been transmitted to us through successive transmission (Tawatur), and Tawatur, as you know, is when a vast multitude narrates from a vast multitude, making it impossible for them to agree upon a lie.
As for the Hadith Qudsi, a very small portion of it has reached us through Tawatur, and most of it is of the category of Ahad (reports from single chains), and among it: Sahih, Hasan, and much of it is Da'if (weak), and even Mawdu' (fabricated).

These are some of the differences between the Hadith Qudsi and the Qur'an.
Some scholars, from those who hold that it is not permissible to touch the Mus'haf except in a state of purity, mentioned that this is also from the differences; it is not permissible to touch the Mus'haf except for one who is in a state of purity. As for the Hadith Qudsi, it is not like that. This is according to the majority of scholars, may Allah have mercy on them.

(3): He mentioned the other hadith: The hadith of Abu Sa'eed, may Allah be pleased with him, attributed to the Prophet (Marfu'): That the Prophet, peace and blessings be upon him, said: "Shall I not inform you of what is more fearful for you according to me than the False Messiah (Al-Maseeh ad-Dajjal)?" The reports about the False Messiah have been successively transmitted (Tawatur) from the Sunnah of the Messenger of Allah, peace and blessings be upon him, and it is known from the religion by necessity. There is no prophet except that he warned his nation, as comes in Ahmad, and the origin of the hadith is in the two Sahihs.
And there is no trial greater until the establishment of the Hour than the trial of the False Messiah, as comes in Ahmad.
The emergence of the False Messiah is from the signs of the Hour, as the Prophet, peace and blessings be upon him, said: "It (the Hour) will not be established until you see ten signs before it," and he mentioned among them the emergence of the Dajjal.

So the Dajjal's trial is immense upon creation, and despite that, he said in this hadith to show the greatness of the matter he is warning against. He said: "Shall I not inform you of what is more fearful for you according to

me than the False Messiah (Al-Maseeh ad-Dajjal)?" And in that is also the Prophet's, peace and blessings be upon him, compassion for his nation and his deep concern for them.
{"They said: 'Yes, O Messenger of Allah.' He said: 'The hidden Shirk: A man stands to pray and he beautifies his prayer because of seeing a man looking at him.'"} And this is showing off (Riyaa').

And it has preceded in this lesson that from it is what nullifies all deeds, and from it is what nullifies the specific deed that it mixed with. This drives us to say:
From showing off is what is greater Shirk, and from it is what is lesser Shirk. It is not of one category.
If it affects all deeds of righteousness, then it is from the category of greater Shirk.
As for a small amount of showing off, it is from the lesser Shirk, as the Imams have stated, like the eminent scholar Ibn al-Qayyim, may Allah have mercy on him, and others.

The author, may Allah have mercy on him, said:

There are issues:

First: The explanation of the verse from Surah Al-Kahf.
Second: The immense matter of rejecting righteous deeds if something for other than Allah enters them.
Third: Mentioning the reason necessitating that, which is: the perfection of self-sufficiency (of Allah).
Fourth: That from the reasons is that He, the Exalted, is the Best of partners.
Fifth: The Prophet's fear for his companions regarding showing off. (1)
Sixth: That he interpreted that by saying: A man prays for Allah, but he beautifies it because of seeing a man looking at him.

(1) He said: ("The Prophet's fear for his companions regarding showing off"): So firstly: If the Prophet, peace and blessings be upon him, feared for the best of people after the prophets regarding this matter, then his fear for others is more appropriate. Because Ibn Mas'ud, may Allah be pleased with him and grant him pleasure, said: "Allah, the Blessed and Exalted, looked into the hearts of the servants and did not find a heart better than the companions of Muhammad, so He chose them for the companionship of His Prophet."
These perfected ones, these sincere ones - the Prophet, peace and blessings be upon him, feared for them from this matter, so his fear for others is more appropriate.

Then: The Prophet's, peace and blessings be upon him, fear for his companions regarding showing off, this indicates to us that the Prophet, peace and blessings be upon him, did not leave any good except that he guided us to it, and there is no evil except that he warned us from it. And we bear witness that he, peace and blessings be upon him, fulfilled the trust.

Chapter: From Shirk is a person intending worldly gain by his deed. (1)

Yes...

(1) These chapters, these verses, and these hadiths confirm each other and clarify each other. It might be said: What is the difference between the chapter where he said "What has been mentioned regarding showing off (Ar-Riyaa')" - and he mentioned the servant intending in his righteous deed other than Allah the Mighty and Majestic - and this chapter which is "From Shirk is a person intending worldly gain by his deed"? If a person intends to be praised for a righteous deed, does he not intend by that the worldly life?
Yes, but there is a relationship of general and specific between this chapter and the previous one. Showing off (Riyaa') is that he seeks to be praised or commended for a deed of the Hereafter.
It is called "Riyaa'" from "Ru'yah" (sight), meaning he prays in front of people intending by that they see the length and beauty of his prayer, and so on.
And "Tasmi'" (making heard) is from "Sama'" (hearing), meaning he recites the Qur'an in front of people so they hear his beautiful voice, and so on... It also includes if he did a deed between him and Allah, then it was heard about, so he says: "I did such and such good deeds and acts of obedience."
This is showing off, and it is from intending the worldly life or something from it, which is praise and commendation.

As for this chapter: It is broader than showing off. For example, a person may fight in Jihad, but for the sake of spoils of war. This person did not show off in his deed, but he intended by his righteous deed the worldly life, as the author, may Allah have mercy on him, titled it: "From Shirk is a person intending worldly gain by his deed." So he does a deed from the deeds of righteousness and good, but for a worldly reward and transient enjoyment. We seek refuge with Allah.

And His saying, the Exalted: {But whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived.} [Hud: 15] (1)

And in the Sahih (Al-Bukhari) from Abu Hurairah, may Allah be pleased with him, who said: The Messenger of Allah, peace and blessings be upon him, said: "Wretched is the slave of the Dinar, wretched is the slave of the Dirham, wretched is the slave of the fine garment, wretched is the slave of the cloak. If he is given, he is pleased, and if he is not given, he is displeased. Wretched and overturned is he! If he is pricked by a thorn, may he not find anyone to remove it. Glad tidings to a slave who takes the reins of his horse in the cause of Allah, with his hair unkempt and his feet covered with dust. If he is appointed to the vanguard, he is in the vanguard, and if he is appointed to the rear-guard, he is in the rear-guard. If he asks for permission (to see the ruler), he is not granted permission, and if he intercedes, his intercession is not accepted." (2)

(1): And he mentioned and used as evidence the saying of Allah, the Blessed and Exalted: {But whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived.} Is every disbeliever like that? Does everyone who desires the worldly life receive it from Allah, the Blessed and Exalted?
This verse is restricted by the other verse: {Whoever desires the immediate [worldly gratifications] - We hasten for him from it what We will to whom We desire.} [Al-Isra: 18] An-Nahhas said: This verse abrogates that verse, but the meaning of abrogation here is restriction; so it restricted it with "to whom We desire."
So Allah, the Blessed and Exalted, by His wisdom, gives some people who desire the worldly life, He gives them the worldly life. And there are those who desire the worldly life, aspire to it, and strive night and day to attain it, but Allah, the Blessed and Exalted, does not give it to them.
So there is one who sells his Hereafter for his worldly life, and there is one who sells his Hereafter for the worldly life of others, as 'Umar, may Allah be pleased with him and grant him pleasure, was asked: "Who is the fool?" They said: "The one who sells his Hereafter for his worldly life." He said: "The fool is the one who sells his Hereafter for the worldly life of others," so he gets neither this world nor the religion. We seek refuge with Allah.

(2): He said: "And in the Sahih," meaning Sahih Al-Bukhari: "From Abu Hurairah, may Allah be pleased with him, who said: The Messenger of Allah, peace and blessings be upon him, said: 'Wretched is the slave of the Dinar...'" This is a supplication from the Prophet against one who is in this state.
"Ta'isa": It means he fell and landed on his face. The intended meaning is destruction.

"Wretched is the slave of the Dinar," "wretched is the slave of the Dirham." The Dinar is that which is made of gold, and the Dirham is that which is made of silver.
Praise be to Allah who enabled this blessed state to renew this matter and return the gold Dinar and the silver Dirham to the world of people today.
He said: "Wretched is the slave of the Khamisah": It is a type of garment.
"Wretched is the slave of the Khamilah": Likewise, a type of garment.
"If he is given, he is pleased, and if he is not given, he is displeased." So the Prophet, peace and blessings be upon him, condemned the one who is in this state.
He said: "Wretched and overturned, and if he is pricked by a thorn, may he not find anyone to remove it." In this is a gradation in the supplication. The Prophet, peace and blessings be upon him, supplicated against him, saying:
"Ta'isa" meaning he fell on his face as we said.
Then he said: "Wa'ntakasa" meaning he was overturned onto the back of his head.
"And if he is pricked by a thorn, may he not find anyone to remove it": An emphasis in the supplication against him, such that if he is pierced by a thorn, he may not find anyone to extract it.
This is the condition of the one who works for the sake of the worldly life. He fights. If he is given the worldly reward for fighting the disbelievers, he fights. And if he is not given it, he does not fight.

Then the Prophet, peace and blessings be upon him, transitioned from this picture to another radiant picture: "Glad tidings to a slave who takes the reins of his horse in the cause of Allah, with his hair unkempt and his feet covered with dust. If he is appointed to the vanguard, he is in the vanguard, and if he is appointed to the rear-guard, he is in the rear-guard. If he asks for permission (to see the ruler), he is not granted permission, and if he intercedes, his intercession is not accepted." So the Prophet, peace and blessings be upon him, described the condition of this slave and mentioned that for him is "Tuba". "Tuba" is a name from the names of Paradise, and it came in a Marfu' report from the Messenger of Allah, peace and blessings be upon him, that it is a tree in Paradise, under whose shade a rider travels for one hundred years.
"Who takes the reins of his horse in the cause of Allah" - and in some narrations: "He flies on its back. Whenever he hears a call to arms or an alarm, he flies upon it, seeking death or martyrdom where it may be found." This description, Allah willing, holds true for the army of the Khilafah today. It has no specific place; whenever it hears a call to arms or an alarm in Damascus, it flies to it; in Homs, it flies to it; in Al-Anbar, it flies to it; in Ramadi, it flies to it. {You would think them united, but

their hearts are diverse.} [Al-Hashr: 14] But Allah is sufficient as a Reckoner.

From the condition of this man is that "his hair is unkempt and his feet are covered with dust," meaning he does not care about this worldly life and its transient appearances.
"If he is appointed to the vanguard, he is in the vanguard, and if he is appointed to the rear-guard, he is in the rear-guard": Meaning, wherever he is commanded, he performs what he is commanded without complaint and without hesitation.
And such is the example of the Muslim: he is like rain, wherever it falls, it benefits. So if he is in the vanguard, he does not feel too proud for this work; rather, he performs that role in the most complete manner.
"And if he is appointed to the rear-guard," meaning at the back of the troop to prepare food, drink, and the like for the army, "he is in the rear-guard," and he does not feel too proud for that.

And from his condition is that he is obscure; people do not know him. So he said: "If he asks for permission (to see the ruler, the ministers, the judges, etc.), he is not granted permission, and if he intercedes, his intercession is not accepted." People do not know him due to his obscurity. Perhaps he is hidden from people, but he is honorable with Allah. So the Prophet, peace and blessings be upon him, praised the one who is in this condition.

And it came in the course of this hadith that from the affair of this man is that he fights Jihad in the cause of Allah, and from his affair is that wherever he is placed, he comes with the work and performs it in the best manner, and from that is guarding (Al-Harasah).

And you know, and it is not hidden from you, what has been mentioned initially regarding the virtue of Jihad. As Shaykh al-Islam Ibn Taymiyyah said: "Nothing has been mentioned (in terms of virtue) for anything as has been mentioned for Prayer and Jihad."
It suffices you that the Prophet, peace and blessings be upon him - he who received revelation - when that man came to him and said: "O Messenger of Allah, teach me a deed that is equivalent to Jihad." He said: "I cannot find one." As in the two Sahihs.
It suffices you that the Prophet, peace and blessings be upon him, said: "Standing for an hour in the battle line fighting in the cause of Allah is better than standing for sixty years." A man stands for sixty years (in prayer), fasts, gives Zakat, gives charity, remembers Allah, recites the Qur'an... Standing for an hour in the battle line is better than all of that, and nothing equals it. As reported by Ibn 'Asakir.

It suffices you what comes in Al-Bukhari, that the Prophet, peace and blessings be upon him, says: "The feet of a slave of Allah that become dusty in the cause of Allah, the Fire will not touch them." Merely the dust of Jihad in the cause of Allah is a protection from the Fire, as comes in Abu Dawud: "The dust in the cause of Allah and the smoke of Hell will never combine in the belly of a slave ever." So this dust protects him, by the permission of Allah, from the Fire... so what about the rubble? What about the fires? And the shrapnel and the like, which result from explosions and similar things... This is a tremendous virtue that no other virtue can match.

Likewise, there are among the hadiths and verses what has been mentioned regarding the virtue of Ribat (guarding the frontiers), which is from the categories of Jihad in the cause of Allah the Almighty. For Allah, the Blessed and Exalted, said: {O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful.} [Al 'Imran: 200] So the path to success and salvation is patience, perseverance, and Ribat. Ribat is that you restrain yourself at a frontier post of the Muslims. And whenever this place is more frightening to the enemy and more feared from the enemy, the greater the reward. Indeed, the reward is according to the hardship.

The Prophet, peace and blessings be upon him, says as in Muslim: "Ribat for a day and a night is better than fasting for a month and standing in prayer at night." Also, he says: "Ribat for a day in the cause of Allah is better than the world and all that is in it." And indeed, there has come regarding the virtue of the Murabit (one who performs Ribat) what has not come for others. For the Prophet, peace and blessings be upon him, said: "And if he dies, the deed that he used to do continues to be recorded for him."

All people, upon death, have their deeds sealed, as comes in the hadith of Abu Hurairah in Muslim: "When a person dies, his deeds cease except for three: ongoing charity, knowledge that is benefited from, or a righteous child who prays for him." So when any person is killed or dies, his deeds cease; his deed is sealed. How much charity did he give all these years? How much enjoining good and forbidding evil did he perform? How many prayers did he pray? How much night prayer? How much fasting? And so on...

Except for the Murabit: If he dies in his Ribat, whether killed or by natural death, then the righteous deed continues to be recorded for him by the grace of Allah the Almighty. It is as if he is still praying, as if he is still standing in prayer at night, as if he is still fasting, as if he is still reciting the Qur'an... until the establishment of the Hour. This is a

tremendous virtue that came regarding Ribat, and Ribat is from the genus of Jihad as we mentioned.

More specific than Jihad and Ribat is another matter, which is from the genus of Ribat and from the genus of Jihad in the cause of Allah: It is guarding (Al-Harasah). It is reported in Ahmad that the Prophet, peace and blessings be upon him, said: "Guarding for a night in the cause of Allah is better than a thousand nights spent in prayer at night and fasting during the day." Also, it is authentically reported from the Prophet, peace and blessings be upon him, that he said: "Two eyes will not be touched by the Fire: an eye that wept from the fear of Allah, and an eye that spent the night guarding in the cause of Allah."

Yes...

There are issues:

First: A person intending the Hereafter with his deed.
Second: The explanation of the verse from Surah Hud.
Third: Naming the Muslim person: the slave of the Dinar, the Dirham, and the Khamisah. (1)
Fourth: The explanation of that by saying: If he is given, he is pleased, and if he is not given, he is displeased.
Fifth: His saying: "Wretched and overturned."
Sixth: His saying: "And if he is pricked by a thorn, may he not find anyone to remove it."
Seventh: The praise for the Mujahid described with those attributes.

(1) He mentioned from the issues: "Naming the Muslim person the slave of the Dinar, the Dirham, and the Khamisah." This naming applies to the Muslim in a partial sense, not a total sense. Therefore, it is permissible to name someone who is preoccupied with a matter and gives it precedence over obeying Allah, the Mighty and Majestic, as a "slave" to it, even if this naming does not apply to him in a total sense. This is from the aspect of deterring from that action, warning against it, and intimidating whoever does it.

And Allah, the Blessed and Exalted, knows best. And may Allah send prayers and peace upon our Prophet Muhammad, and upon his family and all his companions. And may Allah reward you with good.

Twenty-First Lesson

Chapter: Whoever Obeys Scholars and Rulers in Prohibiting What Allah Has Permitted or Permitting What Allah Has Prohibited Has Taken Them as Lords Besides Allah (1)

And Ibn Abbas said: "Stones are about to descend upon you from the sky. I say: 'The Messenger of Allah said,' and you say: 'Abu Bakr and Umar said'?!"

And Imam Ahmad bin Hanbal said: "I am amazed at a people who know the chain of narration and its authenticity, yet they go to the opinion of Sufyan. And Allah the Almighty says: {And let those who oppose his command beware lest a fitnah (trial) strike them or a painful punishment.} [An-Nur: 63] Do you not know what the Fitnah is? The Fitnah is Shirk. Perhaps if he rejects some of His saying, something of deviation may enter his heart and he may perish."

And from 'Adi bin Hatim: He heard the Prophet, peace and blessings be upon him, reciting this verse: {They have taken their scholars and monks as lords besides Allah.} [At-Tawbah: 31] He said: "We do not worship them." He (the Prophet) said: "Do they not prohibit what Allah has permitted, so you prohibit it? And do they permit what Allah has prohibited, so you permit it?" I said: "Yes." He said: "That is their worship."

Reported by Ahmad and At-Tirmidhi, who said: "A Hasan hadith."

(1) And it is important, the first of these issues (1):

The gravity of the matter of giving religious verdicts (Fatwa) and speaking about Allah, the Mighty and Majestic. So let no one speak except from knowledge, except from insight. The cause of the destruction of nations is their following the errors and mistakes of scholars.

This scholar is either a scholar of truth, but he is not infallible. Infallibility was for the Messenger of Allah, peace and blessings be upon him, and it ceased with his passing to the Highest Companion.

Therefore, 'Umar - may Allah be pleased with him - said: "Do you know what causes Islam to disappear? The mistake of a scholar."

The scholar, even if he is among the Rabbani (learned and pious) scholars, even if he is among the people of truth, he may be correct and he may err. But he is between one reward and two rewards, as the Prophet, peace and

blessings be upon him, said in the agreed-upon hadith: "When a judge passes judgment and strives (Ijtihad) and is correct, he has two rewards. And when he passes judgment and strives and errs, he has one reward." This is for one who possesses the qualifications for Ijtihad. He revolves between one reward and two rewards. If he strives and is correct, he has two rewards: the reward for striving and the reward for being correct. If he strives and errs, he has one reward, the reward for striving, but he does not have the reward for being correct.

In contrast to that, for one who does not possess the qualifications for Ijtihad, if he gives a verdict or speaks about Allah without knowledge, he is between one sin and two sins. If he strives and is correct, he bears a sin, and if he strives and errs, he bears two sins. How is that?

That is because if he strives and is correct, he bears the sin of striving (Ijtihad), since he is not qualified for Ijtihad and he spoke without knowledge, even though he was correct, so no other sin is upon him. As narrated from the Prophet, peace and blessings be upon him, that he said: "Whoever speaks about the Qur'an based on his opinion and is correct, has indeed erred." But if he errs, he bears two sins: the sin of speaking about a matter that does not concern him or is not his field, and the other sin is that he erred in being correct.

So either the scholar is from the scholars of truth, but he is not infallible, or he is from the scholars of misguidance and evil. As narrated from the Messenger of Allah, peace and blessings be upon him, that he feared for his nation from a hypocrite with a knowledgeable tongue, possessor of argument, possessor of eloquence, possessor of speech, possessor of embellishment, who distorts falsehood and mixes falsehood with truth. This one is also to be feared.

Following this misguided misleader, or following that rightly-guided scholar in his mistake, leads to the destruction of nations.

This is what happened with the Children of Israel when they followed the rabbis and monks in opposition to the legislation of Allah, the Mighty and Majestic, as Allah, the Blessed and Exalted, said: {They have taken their scholars and monks as lords besides Allah.} [At-Tawbah: 31] 'Adi bin Hatim At-Ta'i, may Allah be pleased with him, was amazed when he heard the Prophet, peace and blessings be upon him, reciting this verse. He came intending to accept Islam, and he had a cross hanging on his chest. The Prophet said to him: "Remove this idol." Then he recited the saying of Allah the Almighty from the verse. 'Adi was amazed and said: "We do not worship them." He thought that worship was only bowing

and prostrating. But the Prophet, peace and blessings be upon him, clarified and explained to him that worship is broader than that. He said: "Do they not prohibit what Allah has permitted, so you prohibit it? And do they permit what Allah has prohibited, so you permit it?" He said: "Yes." He said: "That is their worship."

So directing legislation to other than Allah the Almighty made their rule one of disbelief. Therefore, this evidence is from the evidences indicating the disbelief of what are called legislative parliaments, councils of representatives, national assemblies, or people's assemblies. For everyone who participates in these parliaments is a disbelieving polytheist. Why?

Because parliaments are for legislation besides Allah, the Blessed and Exalted. If you ask, what does the engineer do? Such and such is said. The doctor, such and such. The builder, such and such. The teacher, his work is such and such. If you ask, what does the parliamentarian do? His work is legislation. He is given the right of absolute legislation besides Allah the Almighty. Therefore, these councils are called legislative councils, and they are called the legislative authority. And legislation is making things lawful and unlawful (At-Tahleel and At-Tahreem)...

All the Taghuts of the Arabs and non-Arabs have legislated besides Allah, the Blessed and Exalted, and they have authorized legislation and compelled people to comply with it, we seek refuge with Allah. So let no one say that these people do not disbelieve except by considering it permissible (Istihlal); for even assuming that, they have considered it permissible! How can Istihlal be conditioned upon Istihlal?! Or denial (Juhood) conditioned upon Juhood?!

These legislative councils are essentially Istihlal and Juhood. So how can it be said that one who considers it permissible only disbelieves if he considers it permissible?! And one who denies only disbelieves if he denies - we seek refuge with Allah?!

This text is from the clear texts in declaring as disbeliever whoever does that, and it is a hadith that is Sahih li-ghayrihi (authentic due to supporting evidence). Reported by Imam Ibn Jarir, Ahmad, and others.

Therefore, following scholars in other than the truth leads to misguidance, trial, and deviation, whether those scholars are from the people of truth or from the people of falsehood. But they are only to be followed in the truth.

This directs us to speak about an issue of knowledge, which is one of the primary issues discussed in books of Fiqh, which is related to the issue of Taqlid (blind following):

The people of knowledge, such as Ibn 'Abd al-Barr, Ibn al-Qayyim, and others, have mentioned that Taqlid is not knowledge, and the Muqallid (one who does Taqlid) is not a scholar, even if he is proficient in the principles and branches of the madhhab; he is not a scholar. The eminent scholar Ibn al-Qayyim transmitted the consensus on that, as in his book "I'lam al-Muwaqqi'in 'an Rabb al-'Alamin" (Information for Those who Sign on Behalf of the Lord of the Worlds).

This book, for benefit – some prefer to pronounce it with a kasrah on the hamzah "I'lam al-Muwaqqi'in," and some say "A'lam al-Muwaqqi'in," meaning the flags/signs by which the one who signs on behalf of the Lord of the worlds is guided. In any case, this is a precious book from the books of knowledge. The eminent scholar Ibn al-Qayyim, may Allah have mercy on him, spoke in it about this chapter regarding the issue of Taqlid.

Some scholars incline to completely closing this door (of Taqlid), and some open it wide, and others make distinctions, as mentioned by several scholars like Ash-Shawkani: that there is what is called Taqlid, and there is what is called Ittiba' (following based on evidence).

Ittiba', as Imam Ibn Khuwayz Mandad said: "Ittiba' is followed, and Taqlid is prohibited."

What is the difference between Ittiba' and Taqlid?
Taqlid is taking the statement of a scholar without knowing his evidence, i.e., without knowing the proof.
The principle is: The statements of scholars are to be supported by evidence, not used as evidence themselves.
As for Ittiba', it is taking the statement of a scholar while knowing his evidence.

It is not as the Murji'ah of this era think that there is nothing except Taqlid or Ijtihad, and if you are not from the Mujtahids, then you are inevitably from the Muqallids... It is not so. Rather, there is Taqlid, there is Ittiba', and there is Ijtihad. Extensive statements have been reported from the Imams - may Allah have mercy on them - urging the following of proof and evidence. Among them is the statement of Ibn 'Abbas - may Allah be pleased with them - which the author, may Allah have mercy on him, used as evidence: "Stones are about to descend upon you from the sky. I say: 'The Messenger of Allah said,' and you say: 'Abu Bakr and Umar said'?!"

This statement from him - may Allah have mercy on him - he mentioned it to someone who opposed him, who was 'Urwah bin Az-Zubayr, regarding the issue of Tamattu' in Hajj – because Hajj, as you know, is of three types: Ifrad, Qiran, or Tamattu'. Ifrad is to perform Hajj without 'Umrah. Qiran: To combine 'Umrah and Hajj with one Ihram. Tamattu': To separate between this and that, between 'Umrah and Hajj, by performing 'Umrah, then exiting Ihram, then starting Hajj.

When 'Urwah bin Az-Zubayr disagreed with Ibn 'Abbas on this issue and mentioned that Abu Bakr and 'Umar used to prohibit Tamattu', he (Ibn 'Abbas) said: "I say to you: 'The Messenger of Allah said,' and you say: 'Abu Bakr and 'Umar said'?!" Meaning, the Messenger of Allah, peace and blessings be upon him, performed Tamattu', and you say: 'Abu Bakr and 'Umar said'?! Or he said: " 'Umrah has entered into Hajj, 'Umrah has entered into Hajj... and you say: 'Abu Bakr and 'Umar said'?!"

Ibn 'Abbas - may Allah be pleased with them - rejected using Abu Bakr and 'Umar as evidence, and they are who they are - as Sheikh Sulaiman bin 'Abdullah said! So what about using as evidence those who are lesser than Abu Bakr and 'Umar?!

The discussion here is not about which opinion is more correct, but about the method of Ibn 'Abbas's - may Allah be pleased with them - rejection of whoever opposed him with a statement other than that of the Messenger of Allah, peace and blessings be upon him. So if someone who opposed the speech of the Prophet, peace and blessings be upon him, with (the speech of) Abu Bakr and 'Umar, Ibn 'Abbas feared destruction and perdition for him, then what about someone who opposes the speech of the Messenger of Allah, peace and blessings be upon him, with the likes of the four Imams - may Allah have mercy on them, or with contemporary sheikhs, or with sheikhs of misguidance and evil scholars?! This one is to be feared for destruction and perdition more than those.

Similarly, from that is that Imam Ibn Abi Dhi'b - may Allah have mercy on him - used as evidence a hadith of the Messenger of Allah, peace and blessings be upon him: "Whoever is killed, for his relative is the choice of two: either compensation (Diyah) is paid, or retaliation (Qisas) is taken." If he wishes, he can take the Diyah, and if he wishes, he has the right to Qisas... He was asked: "Do you take this, O Abu Harith?" So he struck the one who said that to him on his chest and shouted at him loudly, saying to him: "I say to you: 'The Messenger of Allah said,' and you say: 'Do you take this, O Abu Harith?'!" Then the one who narrated that from him said: "He did not cease until I wished he would stop." Denouncing

this action of his. He said: "He did not cease until I wished he would stop."

Similarly, it was said to Ibn Abi Dhi'b, as in "Tabaqat al-Hanabilah": "Malik rejects the hadith 'The two parties to a transaction have the option (to cancel)...'" So he said: "Malik should be asked to repent; if he repents, otherwise his neck should be struck."

This is regarding which issue? The issue of "The two parties to a transaction have the option as long as they have not separated."

The people of knowledge, or the majority, stated the apparent meaning of the hadith: if they separate physically. So if he returns the commodity after that, the seller has the right not to accept.

But Imam Malik - may Allah have mercy on him - did not reject the hadith; rather, he interpreted the hadith, saying: "If they separate in speech." So if he is in the gathering with the owner of the commodity, and he gave him the money and took the commodity, and they spoke about the commodity, then they diverted the speech to something else, then they have separated... Based on that, if he wants to return it to the seller, he cannot return it... So Imam Malik - may Allah have mercy on him - interpreted the hadith, and despite that, out of reverence for the Sunnah of the Messenger of Allah, this statement was transmitted from Ibn Abi Dhi'b.

Similarly, it is reported from Imam Ash-Shafi'i, may Allah have mercy on him - and he is from the Imams of the Sunnah and the religion - it is reported from him that he narrated a hadith on an issue he was asked about, and it was said to him: "Do you take this, O Abu 'Abdullah?" He said: "O this one! Do you see me as a Christian? Do you see me coming out of a church? Do you see a Zunnar (a belt worn by non-Muslims) around my waist? I narrate a hadith from the Messenger of Allah, peace and blessings be upon him, and I do not say by it?!" So Imam Ash-Shafi'i, may Allah have mercy on him, considered rejecting hadiths based on opinions and other things as characteristic of the Christians - we seek refuge with Allah...

Similarly, it is reported from Imam Waki' - may Allah have mercy on him - that he was sitting in a gathering, and there was present some people of opinion (Ra'y). He said: "The Messenger of Allah, peace and blessings be upon him, marked (the sacrificial animal)..." And marking is making an incision on the sacrificial animal. It was said: "Abu Hanifah said it is mutilation." When he denied that, it was said: "It is reported from Ibrahim

An-Nakha'i that he said it is mutilation." He said: "I say to you: 'The Messenger of Allah, peace and blessings be upon him, said,' and you say: 'Ibrahim said'?!" He said: "How deserving you are to be imprisoned and not released until you retract this saying of yours."

Yes. So this is their reverence - may Allah have mercy on them - for the Sunnah of the Messenger of Allah, peace and blessings be upon him, and that it is not to be opposed by the saying of anyone, whoever he may be.

The narrations from them regarding not giving precedence over the saying of Allah, the Blessed and Exalted, and the saying of His Messenger are too numerous to mention. Among them is the saying of Imam Abu Hanifah - may Allah have mercy on him - who said: "If a statement comes from Allah, then (it is accepted) upon the eye and the head. If a statement comes from the Messenger of Allah, then upon the eye and the head. If a statement comes from the Companions, then upon the eye and the head. If a statement comes from the Tabi'in, then they are men and we are men." And he said: "If my saying comes to you contrary to the saying of Allah, then leave my saying for the saying of Allah. If my saying comes to you contrary to the speech of the Messenger of Allah, then leave my saying for the speech of the Messenger of Allah. If my saying comes to you contrary to the saying of the Companions, then leave my saying for the saying of the Companions of the Messenger of Allah, peace and blessings be upon him."

Imam Malik - may Allah have mercy on him - also has a statement regarding that. He says: "There is none among us except that his saying is accepted and rejected, except the occupant of this grave." And he pointed to the grave of the Messenger of Allah, peace and blessings be upon him. And he said: "Everyone's saying is taken and left, except the saying of the occupant of this grave."

Imam Ash-Shafi'i, may Allah have mercy on him, similarly says: "If the hadith is authentic, then it is my madhhab." And he says: "If you see the proof in a path, then it is my saying." And he said: "If an authentic hadith contradicts my saying, then throw my saying against the wall."

And they, at the same time, while closing the door of Taqlid, open the door of Ijtihad wide without giving people the qualifications, principles, or foundations from which to launch Ijtihad. This is the main reason for the contemporary scientific chaos and the collision of fatwas with each other.

Similarly, those known today as the "Modernists" or the people of "Tajdid" (Renewal) claim renewal but without the qualification for renewal. As Sheikh Ahmad Shakir said - and his saying holds true for them - when he said: "O you 'Mujaddidiniat' (a grammatically incorrect plural implying deficiency)..." It was said to him: "O Sheikh, this is not a sound masculine plural (Mujaddidun), nor is it a sound feminine plural (Mujaddidat)..." He said: "This is the plural of the effeminate (deficient)."

This holds true for the likes of those who opened the door of renewal in their claim, while they have no methodology from the methodologies of renewal, as they are known as the "Jama'at at-Tajdid" (Renewal Group).

And similarly, for those who claim Ijtihad while they are not qualified for it.

Yes...

There are issues:

First: The explanation of the verse from Surah An-Nur.
Second: The explanation of the verse from Surah At-Tawbah.
Third: Alerting to the meaning of worship which 'Adi denied.
Fourth: The analogy of Ibn 'Abbas with Abu Bakr and 'Umar, and the analogy of Ahmad with Sufyan.
Fifth: The change of conditions to this extent, until for most people the worship of monks became the best of deeds, and it is called "Sainthood," and the worship of rabbis became "knowledge and Fiqh." Then the condition changed until those who were not from the righteous were worshipped besides Allah, and in the second meaning (of worship), those who were from the ignorant were worshipped. (1)

(1) He mentioned these issues, among them the fifth issue. Here we point to His saying, the Blessed and Exalted, which came in the hadith of 'Adi: {They have taken their scholars and monks as lords besides Allah, and the Messiah, the son of Mary.} [At-Tawbah: 31] So ponder how Allah, the Blessed and Exalted, combined in this verse between the Shirk of worship and the Shirk of legislation. Those Christians took the rabbis and monks as lords in making things lawful and unlawful. They did not bow to them, they did not prostrate to them; rather, they worshipped them in the manner mentioned by the Prophet, peace and blessings be upon him, in the hadith.

Then Allah, the Blessed and Exalted, mentioned: {and the Messiah, the son of Mary} - how they worshipped him? They bowed to him and prostrated to him. So Allah, the Blessed and Exalted, combined between

this Shirk - the Shirk of worship - and the Shirk of legislation. Then He said, and declared Himself pure at its end: {Exalted is He above whatever they associate with Him.} He declared Himself pure from the Shirk of judgment and legislation, and He declared Himself pure, the Blessed and Exalted, from the Shirk of worship and devotion. This meaning is overlooked by many contemporaries, and Allah is the one whose help is sought.

Chapter: The Saying of Allah the Almighty: {Have you not seen those who claim to have believed in what was revealed to you and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray. And when it is said to them, "Come to what Allah has revealed and to the Messenger," you see the hypocrites turning away from you in aversion. So how [will it be] when disaster strikes them for what their hands have put forth and then they come to you, swearing by Allah, "We intended nothing but good and reconciliation."} [An-Nisa: 60-62] (1)

Yes...

(1): These great verses regarding the issue of resorting to judgment to other than the legislation of Allah, the Blessed and Exalted. Many reasons for their revelation have been mentioned, among them what the author, may Allah have mercy on him, mentioned from the saying of Ash-Sha'bi - may Allah have mercy on him - who is 'Amir bin Sharahbil Ash-Sha'bi - may Allah have mercy on him, from the Imams of the Tabi'in.

He mentioned that it was revealed regarding a man who claimed Islam, wanted to seek judgment from the Jews, and the Jew wanted to seek judgment from the Messenger of Allah, peace and blessings be upon him, knowing that he does not take bribes nor judge unjustly. Because the principle regarding those who reside in the abode of Islam from the Jews and Christians from the Ahl al-Dhimmah, or before that from the people of the covenant, is that they come under the rulings of Islam {until they give the Jizyah willingly while they are humbled.} [At-Tawbah: 29]

So two conditions are necessary:
The first condition: Giving the Jizyah, which is an annual or semi-annual amount taken from every sane, adult man.
And {willingly while they are humbled}, meaning under the rulings of Islam.

The Jew knew his obligation, so he wanted to seek judgment from the Prophet. This is one reason.

It is said for the second reason: Two men sought judgment from the Prophet, and the other (party) sought judgment from Ka'b bin Al-Ashraf.

It is also said, as Al-Wahidi mentioned, that two men sought judgment from the Prophet, one of them a Jew and the other one of those who claimed Islam. That man who claimed Islam was not satisfied with the judgment of the Messenger of Allah. He said: "Come, let us seek judgment from Abu Bakr." So they sought judgment from Abu Bakr, and he judged just as the Messenger of Allah had judged. He was not satisfied. He said: "Come, let us seek judgment from 'Umar." So they sought judgment from 'Umar, and he judged like the judgment of the Messenger of Allah, peace and blessings be upon him, and Abu Bakr. He was told about that, and he said: "Is it so?" They said: "Yes." He verified this incident, then said: "Stay where you are." He entered his house, came out with a sword, and killed him.

This is from the understanding of 'Umar - may Allah be pleased with him. It also indicates that the hypocrite - even though hypocrisy is concealing disbelief and showing Islam - whenever his hypocrisy becomes apparent, it becomes obligatory to kill him. It is not said: How did he kill a hypocrite? This action of his is a manifestation of disbelief in not resorting to the judgment of Allah, the Mighty and Majestic, or not submitting to the legislation of Allah, the Mighty and Majestic.

It is also said regarding the reason for the revelation of this verse, as came in the two Sahihs from the story of Az-Zubayr bin Al-'Awwam with the Ansari man, when they disagreed about watering. When the Prophet judged for Az-Zubayr, he said: "Water, O Zubayr." The Ansari said: "Is it because he is your cousin?!" - We seek refuge with Allah. The Prophet became angry and said: "Water, O Zubayr, until such and such..." as he informed.

Some Murji'ah used such stories, like the story of the Ansari, as evidence, saying: "How did the Prophet not kill him, or how did he not rule his apostasy?"

Imam Ibn Hazm, may Allah have mercy on him, responded to this doubt long ago, and mentioned that this Ansari disbelieved by this action, then repented from his disbelief in not submitting to the judgment of the Messenger of Allah, peace and blessings be upon him. {But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.} [An-Nisa: 65] Meaning,

regarding what occurred between them, {and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.}

The people of knowledge - may Allah have mercy on them - who concerned themselves with the reasons for revelation, sometimes mention for a single verse more than one reason for revelation; either this is because some of these narrations are authentic and some are weak, or the verse has more than one reason for revelation; it was revealed regarding such and such, and it was also revealed regarding such and such, and it was also revealed regarding such and such... Or the verse was revealed after the first incident, the second incident, and the third incident, so one narrator says it was revealed regarding the first incident, and another narrator says it was revealed regarding the second incident, and a third says it was revealed regarding the third incident... That is from the interpretation of the people of knowledge - may Allah have mercy on them - regarding what is said about the reasons for revelation.

Allah, the Blessed and Exalted, clarifies in this verse that whoever wishes to resort to judgment by other than the legislation of Allah, the Mighty and Majestic, is a disbeliever. How do we know that? From His saying: {Have you not seen those who claim...} [An-Nisa: 60] The word "claim" (Yaz'umun) is mostly used in false speech. When a man says something and is lying in it, it is said that he "claims" such and such.

So those who say they have believed in what was revealed to the Prophet, peace and blessings be upon him - which is the Qur'an - and what was revealed before him from the heavenly books, they are lying in this claim. Why are they lying?

Because their action contradicts their statement. And it is His saying, the Blessed and Exalted: {They wish to refer legislation to Taghut} [An-Nisa: 60]. The mere intention, even if they do not actually resort to judgment, is major disbelief that expels from the religion. So what if they actualize this intention and prove it by resorting to judgment by other than the legislation of Allah, the Mighty and Majestic?! There is no doubt about their disbelief.

He said: {They wish to refer legislation to Taghut}. He, the Blessed and Exalted, did not say: "They wish to worship the Taghut." He, the Blessed and Exalted, did not say: "They wish to bow to the Taghut." He, the Blessed and Exalted, did not say: "They wish to prostrate to the Taghut." Rather, He said: {They wish to refer legislation to the Taghut}. This

indicates with a clear, evident indication that everyone to whom judgment is sought other than the Book and the Sunnah is a Taghut. Therefore, Al-'Imad Ibn Kathir - may Allah have mercy on him - said in its interpretation: "The verse condemns everyone who turns away from the Book of Allah and the Sunnah of His Messenger and resorts to judgment by other than them from falsehood..." He said: "And that is what is meant by Taghut here... It is what is meant by Taghut here..."

Because as you know, and as has passed with us, the Salaf - may Allah's pleasure be upon them - differed regarding the meaning of Taghut. This difference is not one of contradiction, but rather one of diversity. Each of them mentioned a type from the types of Taghuts... And what is intended in this verse is the Taghut of judgment to whom judgment is sought other than Allah and His Messenger, peace and blessings be upon him.

And His saying: {And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers."} [Al-Baqarah: 11] (1)

And His saying: {And do not cause corruption on the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.} [Al-A'raf: 56] (2)

And His saying: {Then is it the judgment of [the time of] ignorance they desire? But who is better than Allah in judgment for a people who are certain [in faith].} [Al-Ma'idah: 50] (3)

And from 'Abdullah bin 'Amr, may Allah be pleased with them - that the Messenger of Allah, peace and blessings be upon him, said: "None of you believes until his desire follows what I have brought." An-Nawawi said: "A Sahih hadith, we have reported it in the book 'Al-Hujjah' with a Sahih chain." (4)

And Ash-Sha'bi said: "There was a dispute between a man from the hypocrites and a man from the Jews. The Jew said: 'Let us seek judgment from Muhammad,' because he knew that he does not take bribes nor incline in judgment. The hypocrite said: 'Let us seek judgment from the Jews,' knowing that they take bribes and incline in judgment. They agreed to go to a soothsayer from Juhaynah and seek his judgment. Then the verse was revealed: {Have you not seen those who claim to have believed in what was revealed to you...} the verse."

And it is said: "It was revealed regarding two men who disputed. One of them said: 'Let us take our case to the Prophet.' The other said: 'To Ka'b bin Al-Ashraf.' Then after that, they took their case to 'Umar. One of them mentioned the story to him. He said to the one who was not satisfied

with the Messenger of Allah: 'Is it so?' He said: 'Yes.' So he struck him with the sword and killed him."

(1): The author also used as evidence His saying, the Exalted: {And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers."} And how numerous they are today! What is the relevance of using this verse as evidence in this chapter?

The relevance is that judging by other than the legislation of Allah and resorting to judgment by other than the legislation of Allah, the Blessed and Exalted, is from corruption on the earth. No matter what that person who resorts to judgment by other than Allah's law, or that ruler who judges by other than Allah's law, says - that he is a reformer - he has lied in that claim of his. Rather, he is a corruptor.

(2): Similarly, when he used as evidence His saying, the Exalted: {And do not cause corruption on the earth after its reformation}: Judging by other than the legislation of Allah is corruption on the earth after its reformation, as the apostates do today in fighting the Islamic State. These people want to cause corruption on the earth after its reformation, after this region has been ruled by the legislation of Allah, the Mighty and Majestic. They want to rule it by other than His law and resort to judgment in it by other than His law - we seek refuge with Allah.

(3): Similarly, he used as evidence His saying, the Exalted: {Then is it the judgment of [the time of] ignorance they desire?}: So every judgment that is not the judgment of Allah nor the judgment of His Messenger, peace and blessings be upon him, is the judgment of ignorance.

Therefore, Ibn Kathir - may Allah have mercy on him - said in the interpretation of this verse: "As judgment was in the Age of Ignorance, and as the kings of the Tatars do, where they judge by royal policies like the 'Yasiq' (and in one version: 'Yasa'), which is derived from various laws from Judaism, Christianity, and the Islamic religion." (1)

So ponder: That Yasiq, regarding which Ibn Kathir transmitted the consensus on the disbelief of whoever judges by it, and others transmitted the consensus on the disbelief of whoever judges by it - is not purely from outside the religion of Islam; rather, it contains from the law of Allah, the Mighty and Majestic... For example, they would kill the sorcerer, and they would kill the adulterer, but they would kill the adulterer whether married or unmarried, and they would do such and such rulings that might agree with the law of Allah in some aspects, but it is derived from various laws from Judaism, Christianity, and the Islamic religion.

He said: "Whoever does that has apostatized, and it is obligatory to fight him." So the one who judges by the Yasiq - which is from Judaism, Christianity, and the Islamic religion - is a disbeliever whom it is obligatory to fight. Then what about the one who judges by a law entirely derived from the Christians, from the British, or the French, or the Italians, or others, containing nothing from the judgment of Allah, the Mighty and Majestic...?!

If the one who did that and judged by the Yasiq - which is derived from various laws - is a disbeliever, then what about this one who derived the law entirely from non-Muslims?! He is a disbeliever by greater reason. And all of that is from the judgment of ignorance.

{But who is better than Allah in judgment for a people who are certain [in faith].} [Al-Ma'idah: 50]: The certain believer knows that the judgment of Allah is the best and most superior, and therefore he judges by it and does not turn away from it.

(1) Imam Ibn Kathir, may Allah have mercy on him, said: "Allah, the Exalted, condemns whoever abandons the judgment of Allah, which comprises all good and prohibits all evil, and turns instead to other opinions, desires, and conventions set up by men without any basis from the Shari'ah of Allah, just as the people of the Age of Ignorance used to judge by misguidance and ignorance based on their opinions and desires, and as the Tatars judge by royal policies taken from their king Genghis Khan, who set for them the Yasiq, which is a book composed of rulings derived from various laws from Judaism, Christianity, the Islamic religion, and others. In it are many rulings he took from his mere opinion and desire. So it became among his descendants a followed law, which they give precedence over judging by the Book of Allah and the Sunnah of His Messenger. So whoever among them does that is a disbeliever whom it is obligatory to fight until he returns to the judgment of Allah and His Messenger, and does not judge by other than it in little or much."

{Does He who created not know, while He is the Subtle, the Acquainted?} [Al-Mulk: 14] So Allah, the Blessed and Exalted, knows what is good for the servants and what is good for the lands, so He legislated for them His law, the Blessed and Exalted.

(4): He also used as evidence after that the hadith of 'Abdullah bin 'Amr as reported from him, and Imam An-Nawawi, may Allah have mercy on him, authenticated its chain, even though a number of Hadith Imams criticized this hadith and said it is weak. He said: "We reported it in the book 'Al-Hujjah'" meaning by Abu Al-Fath Al-Maqdisi, may Allah have

mercy on him. This hadith was reported by Ibn Abi 'Asim, Ibn Battah, and others - may Allah have mercy on them.

There are issues:

First: The explanation of the verse from Surah An-Nisa and what it contains of assistance in understanding the Taghut.
Second: The explanation of the verse from Surah Al-Baqarah: {And when it is said to them, "Do not cause corruption on the earth."}
Third: The explanation of the verse from Surah Al-A'raf: {And do not cause corruption on the earth after its reformation.}
Fourth: The explanation of: {Then is it the judgment of [the time of] ignorance they desire?}
Fifth: What Ash-Sha'bi said about the reason for the revelation of the first verse.
Sixth: The explanation of true and false faith.
Seventh: The story of 'Umar with the hypocrite.
Eighth: That faith is not attained by anyone until his desire follows what the Messenger, peace and blessings be upon him, brought.

Chapter: Whoever Denies Any of the Names and Attributes (1)

And the saying of Allah the Almighty: {And they disbelieve in the Most Merciful. Say, "He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my return."} [Ar-Ra'd: 30]

And in Sahih Al-Bukhari: 'Ali, may Allah be pleased with him, said: "Narrate to people what they understand. Do you want Allah and His Messenger to be belied?"

(1): Good... Chapter: Whoever Denies Any of the Names and Attributes: This is a great chapter dealing with what pertains to the issue of the Names and Attributes. This is a great issue in which many creatures have gone astray. The first to go astray in this issue were the Mu'attilah (negators) from the Jahmiyyah, the Mu'tazilah, and those who agreed with them. These people negate the attributes of Allah, the Mighty and Majestic. Why? Because they claim that whoever affirms the attributes has likened Allah, the Mighty and Majestic, to the creation. So they have fallen into two innovations:

The first innovation: It is likening Allah, the Mighty and Majestic, to the creation. So when they likened Allah, the Mighty and Majestic, to the creation in their minds, they were compelled to adopt another innovation to flee from this one, so they said Ta'teel (negation).

No one negates except that he first falls into Tashbih (likening). So when he wanted to flee from Tashbih, he fell into Ta'teel - we seek refuge with Allah.

In contrast to these: There are the Mushabbihah Al-Hashwiyyah (Anthropomorphists), who liken Allah, the Blessed and Exalted, in His attributes to the attributes of the creation. They say: "He sits like our sitting, He descends like our descent," and so on... These Mushabbihah - they are a sect that has become extinct, but those most often accused of this charge are Ahlus-Sunnah wal-Jama'ah, the people of truth in these chapters.

And as it is said: "The Mushabbih (anthropomorphist) worships an idol, and the Mu'attil (negator) worships nothing."

So if someone says: "Allah does not have a hand, Allah does not have hearing, Allah does not have sight, Allah is not above nor below, nor to the right nor to the left, nor inside the world nor outside the world;" this one worships nothing. So these are the Mu'attilah, and those are the Mushabbihah.

There is another sect that went astray in these chapters as well: They are the Mu'awwilah (those who give metaphorical interpretations) like the Ash'aris and their like. They interpret the attributes of Allah, the Mighty and Majestic, contrary to what came from Allah and His Messenger. They interpret the Hand, for example, as power, they interpret the coming of Allah, the Blessed and Exalted, on the Day of Resurrection as the coming of His angels, they interpret Istawa (rising over the Throne) as Istila' (conquering), and other such interpretations.

The people of knowledge - may Allah have mercy on them - in the past and recently, have refuted the likes of these.

Also, there is another sect that went astray in these chapters, and they are the Mufawwidah (those who delegate the meaning), who delegate both the meaning and the modality. They delegate the meaning of the attribute and the modality of the attribute. They say: "The Hand of Allah... we do not know the meaning of the Hand nor the modality of the Hand. The Istawa of Allah... we do not know the meaning of Istawa nor the modality of Istawa..." These are also astray. Their statement necessitates that Allah, the Blessed and Exalted, addressed His servants with what they do not understand, with puzzles that have no meaning.

The people of truth, may Allah protect them, stand apart from all these sects. They affirm for Allah, the Blessed and Exalted, what He has

affirmed for Himself and what His Messenger has affirmed for Him. {Or are you more knowing than Allah?} [Al-Baqarah: 140] Without distorting the meanings of the attributes, and without asking 'how' (Takyif). They do not say "How is this attribute?" as was reported from Imam Malik and others: "The Istawa is known, and the 'how' is unknown..." - So they affirm the meaning and delegate the modality. Ahlus-Sunnah affirm the meaning and delegate the modality. As for the people of innovation, they delegate both the meaning and the modality. "And the 'how' is unknown, and belief in it is obligatory, and asking about it is an innovation." May Allah have mercy on him with vast mercy.

Therefore, Ahlus-Sunnah affirm the attributes without likening, without asking 'how', and without resemblance. Their methodology regarding the attributes is a middle path between these (extremes). For Allah, the Blessed and Exalted, when He created His servants, bestowed upon them hearing, bestowed upon them sight, bestowed upon them intellect, and bestowed upon them other than that. But all these attributes are limited; they have a framework they do not exceed. Hearing is limited, sight is limited, and likewise the intellect is limited. A person cannot hear beyond the limit of his hearing, cannot see beyond the limit of his sight, and likewise cannot comprehend something outside the framework of his intellect. So what is upon him then is to submit and say, as those firmly grounded in knowledge from the people of knowledge said: {We believe in it; all [of it] is from our Lord.} [Al 'Imran: 7] For from the Qur'an is what is Muhkam (clear), and from it is what is Mutashabih (allegorical), as passed with us in the chapter. {It is He who has sent down to you the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific.} [Al 'Imran: 7]

And 'Abdur-Razzaq reported from Ma'mar, from Ibn Tawus, from his father, from Ibn 'Abbas, may Allah be pleased with them: "He saw a man tremble when he heard a hadith from the Prophet, peace and blessings be upon him, regarding the attributes, objecting to that. So he said: 'What frightens these people?! They find reassurance at its Muhkam (clear) parts and perish at its Mutashabih (allegorical) parts?'" (1)

And when the Quraysh heard the Messenger of Allah, peace and blessings be upon him, mentioning "Ar-Rahman" (The Most Merciful), they denied that. So Allah the Almighty revealed regarding them: {And they disbelieve in the Most Merciful.} [Ar-Ra'd: 30] (2)

(1): Similarly, what came and was reported from Ibn 'Abbas, may Allah be pleased with them, that he said: "He saw a man tremble when he heard a hadith..." It is said regarding this hadith that it is the hadith of the

Prophet, peace and blessings be upon him: "Indeed, Allah created Adam upon His image." Some scholars from the explainers of hadith said: "It is known in the Arabic language that it (the pronoun) refers to the nearest mentioned," meaning "Allah created Adam upon Adam's image." They said it refers to Adam. But another narration came clarifying the meaning, where the Prophet, peace and blessings be upon him, said: "Indeed, Allah created Adam upon the image of the Most Merciful," meaning "He made for him hearing and sight," meaning "He made for him hearing and sight."

These hadiths and the like of these hadiths, we let them pass as they are. {We believe in it; all [of it] is from our Lord.} [Al 'Imran: 7] We affirm the attributes, we affirm the meanings of the attributes, and we delegate the modality.

Similarly, when Waki', may Allah have mercy on him, narrated a hadith from the Messenger of Allah, peace and blessings be upon him: "When the Lord sits on the Kursi (Throne)," one of his listeners had a tremor and shuddered from what Waki' narrated. So Waki' - may Allah have mercy on him - denounced him strongly and said: "I met Al-A'mash and Sufyan narrating such hadiths and they did not object to them."

Similarly, here, Ibn 'Abbas, when he narrated this hadith, a man from those present with him - meaning from the common people - trembled, objecting to that. So Ibn 'Abbas denounced him and those who do his deed.

"What frightens" meaning what fear is upon these people? What are they afraid of?!

"They find reassurance at its Muhkam (clear parts) and perish at its Mutashabih (allegorical parts)": So they do not believe with certain faith at the Muhkam of the Qur'an, and they panic and perish at its Mutashabih - we seek refuge with Allah.

(2): He said: "And when the Quraysh heard the Messenger of Allah, peace and blessings be upon him, mentioning 'Ar-Rahman', they denied that. So Allah the Almighty revealed regarding them: {And they disbelieve in the Most Merciful.}" This is as came in the two Sahihs - meaning from what came in the two Sahihs in the incident of the Treaty of Al-Hudaybiyah, when the Prophet, peace and blessings be upon him, wrote the document of reconciliation between him and the Quraysh: "In the name of Allah, the Most Merciful, the Most Compassionate." They objected to that. They said: "We know Allah, but we do not know Ar-

Rahman." They said: "Write: 'In Your name, O Allah.'" So the Prophet, peace and blessings be upon him, wrote: "In Your name, O Allah."

So they denied this name from the names of Allah, the Mighty and Majestic, which comprises the attribute of Mercy. So Allah, the Blessed and Exalted, called it disbelief. Likewise, whoever denies or rejects an attribute from the attributes of Allah or a name from the names of Allah, the Blessed and Exalted, as the Mu'attilah like the Jahmiyyah and Mu'tazilah do.

The author, may Allah have mercy on him, said:

There are issues:

First: Lack of faith for whoever denies anything of the Names and Attributes.
Second: The explanation of the verse from Surah Ar-Ra'd.
Third: Refraining from narrating what the listener does not understand. (1)
Fourth: Mentioning the reason: That it leads to the belittling of Allah and His Messenger, even if the objector did not intend it.
Fifth: The statement of Ibn 'Abbas to whoever objected to something from that, and that he perished.

(1) He mentioned in the third and fourth issues: ("Refraining from narrating what the listener does not understand"): This is an issue that the caller (Da'iyah) should not neglect. As narrated in this chapter from 'Ali, may Allah be pleased with him - that he said: "Narrate to people what they comprehend. Do you want Allah and His Messenger to be belied?" As reported by Al-Bukhari - may Allah have mercy on him - in his Sahih.

Similarly, he - may Allah have mercy on him, meaning Al-Bukhari - reported from 'Abdullah bin Mas'ud, may Allah be pleased with him - who said: "You are not to narrate to a people a hadith that their minds cannot grasp except that it will be a trial for some of them."

Not every truth is to be stated in every time, in every place, and with every people. People's intellects vary. If someone wants to say a statement and fears that it will be understood contrary to his intent, then he must preface it with introductions, as Ibn Mas'ud, may Allah be pleased with him, did in some of his narrations from the Messenger of Allah, peace and blessings be upon him. When he wanted to mention the stages of the creation of the son of Adam in his mother's womb from the Messenger of Allah, peace and blessings be upon him, he said: "The Messenger of Allah, peace and blessings be upon him, narrated to us, and

he is the truthful, the believed." So he prefaced it with an introduction so that those listening to him would comprehend that.

The truth must not be presented nakedly, as some sheikhs mentioned to some of their students. When he saw him writing some issues in which mistakes are frequently made, he said to him: "You are writing the truth, but you are presenting the truth naked, with no clothing on it." He said: "You must present it in a form that people will accept."

You should not help Satan against your brothers by mentioning to them some issues that they might deny out of ignorance, thus falling into disbelief or into acts of disbelief - we seek refuge with Allah - by rejecting the speech of Allah and rejecting the speech of the Messenger of Allah, peace and blessings be upon him. Rather, you must preface the truth, which it is feared might be misunderstood, with introductions so that they understand it.

It is permissible to conceal the truth sometimes for a benefit, as came in the hadith of Mu'adh (1) which was mentioned earlier in the beginning of the book, when he said to the Prophet: "Shall I not give glad tidings to the people?" meaning that whoever comes with Tawhid without nullifying it, it is a right upon Allah to admit him to Paradise... He said: "Do not give them glad tidings, lest they rely on it." So the Prophet, peace and blessings be upon him, prevented him from narrating this hadith fearing that trial.

Therefore, the people of knowledge used this as evidence for the permissibility of concealing knowledge sometimes for a benefit. This is as came in the report from 'Ali, which we completed discussing and which the author mentioned in this chapter: "Narrate to people what they comprehend. Do you want Allah and His Messenger to be belied?"

And Allah, the Blessed and Exalted, knows best. And may Allah send prayers and peace upon our Prophet Muhammad, and upon his family and all his companions. And may Allah reward you with good.

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(1) "I was riding behind the Messenger of Allah, peace and blessings be upon him, on a donkey called 'Uqayr. He said: 'O Mu'adh, do you know what is the right of Allah upon His servants, and what is the right of the servants upon Allah?' I said: 'Allah and His Messenger know best.' He said: 'The right of Allah upon His servants is that they worship Allah and

not associate anything with Him. And the right of the servants upon Allah, the Mighty and Majestic, is that He does not punish whoever does not associate anything with Him.' I said: 'O Messenger of Allah, shall I not give glad tidings to the people?' He said: 'Do not give them glad tidings, lest they rely (and become negligent).'"

Lesson Twenty-Two

Chapter on the Statement of Allah the Exalted: "They recognize the favor of Allah; then they deny it. And most of them are disbelievers." (An-Naml: 40)

Explanation:

(1) Mujahid said, in meaning: It is like a man saying, 'This is my wealth, I inherited it from my forefathers.'
Awn bin Abdullah said: They say, 'If it were not for so-and-so, such and such would not have happened.'
Ibn Qutaybah said: They say, 'This is due to the intercession of our deity.'
Abu Al-Abbas [Ibn Taymiyyah] - after mentioning the hadith of Zayd bin Khalid which contains: "Indeed Allah the Exalted said: 'Among My servants, some become believers in Me and some disbelievers...'" - a hadith which has preceded - said: This is frequent in the Book and the Sunnah; He, glorified be He, condemns those who attribute His blessings to other than Him and associate partners with Him.

(2) Some of the Salaf said: It is like their saying, 'The wind was favorable and the sailor was skillful,' and similar statements that are common among many people. End quote.

(3) In the name of Allah, the Most Gracious, the Most Merciful. All praise is to Allah, the One who honors those who obey Him and humiliates those who disobey Him. And prayers and peace be upon His Prophet and Chosen One, and upon his family, his companions, and those who follow him. To proceed:

We continue with you in the Book of Tawhid, where the Author - may Allah have mercy on him - said: Chapter on the Statement of Allah the Exalted: "They recognize the favor of Allah; then they deny it. And most of them are disbelievers."

Yes...

(1) The Author - may Allah have mercy on him - said in this great book: Chapter on the Statement of Allah the Exalted: "They recognize the favor of Allah."

The interpreters - may Allah have mercy on them - differed regarding the meaning of the favor of Allah: Is it Muhammad, peace and blessings be upon him and his family? Meaning, they recognize that he is the Messenger and that he was sent by Allah the Almighty, then they deny that out of arrogance and refusal.

Others said: It refers to dwellings, garments, coats of mail made of iron, and clothes. They recognize them and know that they are from Allah the Almighty, and that Allah, glorified and exalted be He, provided them with that, then they deny it; meaning they disbelieve in that. So when they are asked, 'Who provided for you?' they say, 'Allah,' then they say, 'Through the intercession of our deities.' This is the denial and disbelief in it.

It was also said: They recognize that and that it is from Allah, and that Allah is the Provider, then they direct worship to other than Allah the Almighty; this is a denial of the favor of Allah the Almighty.

All of this is part of mentioning specific instances of the issue, and the verse is general and comprehensive for all of that. So whoever acknowledges and confesses to a favor from the favors of Allah the Almighty, then attributes it to other than Him, or thanks other than Him for it, or claims it is from other than Him, or directs what is rightfully for Allah, or from the rights of Allah the Almighty, to other than Him, then it is as if he has denied the favor of Allah the Almighty, rejected it, and disbelieved in it. Therefore, He said: "And most of them are disbelievers."

(2) The Author - may Allah have mercy on him - cited numerous interpretations from the Salaf scholars, then said: (And Abu Al-Abbas said) - meaning Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him - after mentioning the aforementioned hadith which we previously covered during the explanation of this book: "Indeed Allah, blessed and exalted be He, said: 'Among My servants, some become believers in Me and some disbelievers... So the one who attributes the blessing to Allah the Almighty is a believer in Allah, and the one who attributes the blessing to the planet is a disbeliever in Allah, a believer in the planet." - the preceding hadith.

Shaykh al-Islam said: (This is frequent in the Book and the Sunnah; Allah, glorified and exalted be He, condemns those who attribute His blessings to other than Him and associate partners with Him).

(3) He said: Some of the Salaf said: (It is like their saying: 'The wind was favorable, and the sailor was skillful') - meaning, we were saved from drowning because of this matter. Is this major shirk? No, but he - may Allah have mercy on him - mentioned the statements of the interpreters regarding what partially falls under the verse, and similar statements that are common among many people.

So the Muslim should be cautious of his words. He should not say, 'We won due to the quality of our weapons,' or 'If it were not for such and such, such and such would have happened,' or 'We advanced over the disbelievers because of such and such.' This is part of the completeness and perfection of Tawhid.

Issues Derived from this Chapter:

First: The interpretation of recognizing the favor and denying it.

Second: Knowing that this is common among many people.

Third: Naming this speech a denial of the favor.

Fourth: The coexistence of two opposites in the heart.

Yes...

(1) Among the issues he mentioned is: (That this is common among many people): So, something being common among many people, whether they are common folk, callers to Islam, preachers, or even scholars, or eloquent speakers, does not mean it is correct, sound, or true. Matters and phrases that are prohibited or reprehensible may become widespread on the tongues of many. Therefore, one must be alert and cautious about what comes out of our tongues, "Not a word does he (or she) utter but there is a watcher by him ready (to record it)." (Qaf: 18)

Al-Darimi and others reported from the Prophet, peace and blessings be upon him and his family, that he said: "Whoever remains silent is saved." It is reported from some of the Salaf that he said: Allah, glorified and exalted be He, has made for everything two gates except the tongue; He has made for it four: the two lips are one gate and the teeth are another gate. And Ibn Mas'ud, may Allah be pleased with him, said: Nothing is more deserving of long imprisonment than the tongue.

Therefore, the caller to Islam should not utter a word without weighing it against the Book and the Sunnah, and he should not pay attention to its popularity among the masses. For how many words have become popular among the masses while they constitute disbelief - Allah forbid - or are reprehensible - Allah forbid - or involve bad manners, or are contrary to what is best, and so on... So one should not speak a word until he weighs it against the Book of Allah and the Sunnah of His Messenger, peace and blessings be upon him. This is for the one who fears for his capital, which is his religion.

Chapter on the Statement of Allah the Exalted: "So do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped)." (Al-Baqarah: 22)

(1) Ibn Abbas, regarding the verse, said: The 'Andad' (rivals) refers to shirk that is more hidden than the crawling of an ant on a black rock in the darkness of the night. It is when you say: 'By Allah, and by your life, O so-and-so, and by my life,' and when you say: 'If it were not for the dog of this (person), the thieves would have come to us,' and 'If it were not for the ducks in the house, the thieves would have come to us.' And the saying of a man to his companion: 'What Allah wills and what you will,' and the saying of a man: 'If it were not for Allah and so-and-so' - do not include so-and-so in it - all of this involves shirk. Narrated by Ibn Abi Hatim.

(2) From Umar bin Al-Khattab, may Allah be pleased with him: That the Messenger of Allah, peace and blessings be upon him, said: "Whoever swears by other than Allah has committed disbelief or shirk." Reported by Al-Tirmidhi, who graded it Hasan (good), and Al-Hakim authenticated it.

(3) Yes...

(1) Chapter on the Statement of Allah the Exalted: "So do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped)." This verse is connected to verses that begin with: "O mankind, worship your Lord who created you..." So Allah, glorified and exalted be He, commanded that He alone be worshipped without partner, and He established the proof for this right by stating that He alone is the Creator; therefore, He alone must be worshipped, glorified and exalted be He.

Until He said: "So do not set up rivals unto Allah." Andad is the equivalent and counterpart. So the meaning is: Do not set up rivals to Allah in worship. Just as He is the Creator, the Provider, likewise He alone should be worshipped without partner. So worship should not be directed except to Him, glorified and exalted be He.

Some interpreters, like Qatadah and Mujahid, said: (It means) peers among men whom they obey in disobedience to Allah the Almighty.

Here we point out a tangential benefit, which is also one of the mistakes that spread among callers: They say 'Al-Akfa" (the blind ones), thinking it is the plural of 'Kuf" (peer), but it is actually the plural of 'Kafif' (blind). They always say: 'There must be in this position the Akfa' (blind ones) of men.' This is a major linguistic error. Rather, one should say: 'Akfaa" (peers).

So those who set up peers, or rivals, or partners, or equals to Allah, set up for Allah the Almighty such in directing worship to other than Allah. They directed to them a type of worship, be it supplication, bowing, prostration, seeking judgment, or other types of worship.

Likewise, and more fundamentally, whoever sets up counterparts for Allah in creation, provision, giving life and causing death - saying that there are partners with Allah in creation, or provision, or in good and evil, and that the universe has a lord for good and a lord for evil - Allah forbid - as is the doctrine of the Zoroastrians and those who follow them.

In the hadith reported by Imam Ahmad, may Allah have mercy on him, the Prophet, peace and blessings be upon him, informed us that Yahya bin Zakariya, peace be upon both of them - the martyr, son of the martyr, peace be upon both of them - gathered the Children of Israel and said: 'Indeed, Allah has commanded me with five things to command you with them...' He enumerated them and mentioned among them: "That you worship Allah and do not associate anything with Him." He gave an example for that: 'That you buy a slave with your gold or silver, then he works for other than you... Which of you would be pleased with that?' So he argued with them and illustrated for them the ugliness of directing worship to other than Allah the Almighty through this scaled-down example from the life of the children of Adam: that one buys a slave with his effort, earnings, and wealth, and then he serves someone else.

So Allah, glorified and exalted be He, is the One who created us, provided for us, and bestowed upon us His apparent and hidden blessings.

Therefore, worship should not be directed to other than Him, glorified and exalted be He.

(2) Ibn Abbas, may Allah be pleased with them, mentioned in his interpretation of this verse numerous matters, including: Swearing by other than Allah the Exalted, like saying 'By my life,' and also mentioning: saying 'What Allah wills and what you will,' and 'If it were not for so-and-so...' So all of this is by way of alerting to the lesser to warn against the greater. If Ibn Abbas, may Allah be pleased with them, includes these matters under the generality of this verse, then it is all the more certain that the greater matters fall under it - major shirk, Allah forbid - because shirk is equating other than Allah with Allah the Almighty. If you say 'What Allah wills and what you will' with the conjunction 'and,' you have implied equality.

If this is concerning minor shirk, then it is minor shirk, and if it is concerning major shirk, then it is major shirk.

Therefore, the disbelievers will say in the Fire: "When we made you equal with the Lord of the worlds." (Ash-Shu'ara: 98) So equating with Allah, glorified and exalted be He, is shirk, whether it is major or minor. Therefore, it is prohibited to say 'What Allah wills and what you will.'

The hadith regarding this has been reported - the hadith of Hudhayfah: "Do not say, 'What Allah wills and what so-and-so wills,' but say, 'What Allah wills alone, then what so-and-so wills.'" Also, in the upcoming hadith: "Have you made me an equal to Allah? He created you," when someone said to him, 'What Allah wills and what you will,' the Messenger of Allah, peace and blessings be upon him, said [this].

So here, even though it is minor shirk, the Prophet, peace and blessings be upon him, called it equating with Allah, or setting up rivals with Allah. If the equality is in minor matters, it is minor shirk, and if it is in major matters, it is major shirk. But all of it involves equating and setting up rivals and counterparts with Allah.

(3) Likewise, regarding swearing oaths, as Umar, may Allah be pleased with him, reported from the Messenger of Allah, peace and blessings be upon him, that he said: "Whoever swears by other than Allah has committed disbelief or shirk." Here, the word "or" could mean that the narrator was uncertain or doubted, so in order not to attribute a false statement to the Messenger of Allah, peace and blessings be upon him, he said: "has committed disbelief or shirk." This is from the caution of the narrators. Therefore, many of them say 'or as the Messenger of Allah

said,' and 'I forgot the tenth except for siwak (tooth-stick),' and so on. This is from being cautious in narrating from the Messenger of Allah, peace and blessings be upon him.

Or it could be understood that the word "or" here means 'and' - 'Whoever swears by other than Allah has committed disbelief and shirk' - meaning one and the same.

This shirk, as we explained in previous lessons, is originally considered minor shirk.

And Ibn Mas'ud said: "For me to swear by Allah falsely is more beloved to me than to swear by other than Him truthfully." (1)

From Hudhayfah bin Al-Yaman, may Allah be pleased with him, from the Prophet, peace and blessings be upon him, he said: "Do not say: 'What Allah wills and what so-and-so wills,' but say: 'What Allah wills alone, then what so-and-so wills.'" Reported by Abu Dawud with a Sahih chain.

It is reported from Ibrahim Al-Nakha'i that he disliked a person saying: 'I seek refuge with Allah and with you,' and he permitted saying: 'With Allah, then with you.' He said: And one should say: 'If it were not for Allah, then so-and-so,' and do not say: 'If it were not for Allah and so-and-so.'

(1) He also cited the statement of Ibn Mas'ud, may Allah be pleased with him - and he was among the jurists of the Companions - who said: "For me to swear by Allah falsely is more beloved to me than to swear by other than Him truthfully." This does not mean that he would do that - far be it from him - but rather it illustrates the ranks of sins. Swearing by Allah falsely is a major sin from the major sins. As it comes in Al-Bukhari, the Prophet, peace and blessings be upon him, said: "The major sins are: Associating partners with Allah, disobeying parents, killing a soul, and the false oath (Al-Yameen Al-Ghamoos)." The false oath plunges its perpetrator into the Fire of Hell - Allah forbid. It is a major sin. Yet Ibn Mas'ud says - and this is from his deep understanding - "For me to swear by Allah falsely is more beloved to me than to swear by other than Him truthfully." Why? Because the first is a major sin, and the second is shirk. No matter how great the major sin is in its gravity and magnitude, it is still less than shirk - Allah forbid.

It is frequently reported from the Salaf that they say: 'For me to do such and such is more beloved to me than such and such,' like when Shu'bah, for example, said: 'For me to commit adultery is more beloved to me than

to commit Tadlis (deception in narration)...' This is to emphasize the repulsiveness of that action and to make it sound abhorrent to the listeners. Does this mean approving of that action or taking it lightly? Swearing by Allah falsely is a grave matter, but it is less than swearing by other than Him, even if one is truthful in that oath.

He mentioned, as a way out of these issues derived from the understanding of the Salaf, what was reported from Ibrahim that he disliked a man saying: 'I seek refuge with Allah and with you,' but permitted: 'With Allah, then with you.' Similarly: 'If it were not for Allah, then so-and-so.'

Yes..

He said:

Issues Derived from this Chapter:

First: The interpretation of the verse in Al-Baqarah regarding the 'Andad' (rivals).

Second: That the Companions, may Allah be pleased with them, interpret the verse revealed about major shirk as also encompassing minor shirk.

Third: That swearing by other than Allah is shirk.

Fourth: That if someone swears by other than Allah truthfully, it is greater than the false oath (Al-Yameen Al-Ghamoos).

Fifth: The difference between using 'and' (wa) and 'then' (thumma) in speech. (1)

Yes...

(1) Among these issues, he mentioned: (The difference between 'and' and 'then' in speech), as we mentioned that 'and' implies conjunction and equality; it does not imply sequence or precedence. As for 'then', it implies sequence and delay, so equality with Allah is negated. You say: 'What Allah wills, then what you will,' which does not imply equating your will with the will of Allah the Almighty.

Chapter: Regarding Those Who Are Not Satisfied with Swearing by Allah (1)

From Ibn Umar, may Allah be be pleased with them: The Messenger of Allah ﷺ said: "Do not swear by your fathers. Whoever is sworn by [an oath in] Allah, let him be truthful. And whoever is sworn by [an oath in] Allah for him, let him be satisfied. And whoever is not satisfied, then he is not from Allah." Narrated by Ibn Majah with a Hasan chain. (2)

Comments:
(1) The author, may Allah have mercy on him, said: "Chapter: Regarding what has been reported about the one who is not satisfied with [others] swearing by Allah." This is part of the perfection of Tawheed and the exaltation of Allah, the Mighty, and Majestic.
(2) He mentioned the hadith which is found in Ibn Majah, from Ibn Umar, may Allah be pleased with them, that the Messenger of Allah ﷺ said: "Do not swear by your fathers." This has been mentioned to us: "Whoever swears by other than Allah has committed disbelief or shirk." Similarly, a hadith from the Messenger of Allah ﷺ states: "Whoever swears by Al-Lat and Al-Uzza, then let him say: 'La ilaha illa Allah' (There is no deity worthy of worship except Allah)," as if that is an expiation for the sin he committed, so he should say 'La ilaha illa Allah' after it.

Here, in this copy and numerous copies, it says: "Whoever is sworn by [an oath in] Allah for him, let him be truthful" but this is a mistake. The correct version is what is in the original of the Sunan: "And whoever swears by Allah, let him be truthful," because what follows after that pertains to "whoever is sworn by [an oath in] Allah for him, let him be satisfied." The Prophet ﷺ commanded the one who swears by Allah to be truthful in that.

Texts from the Book of Allah and the Sunnah of His Messenger ﷺ have concurred on the obligation of truthfulness and the prohibition of lying: "O you who have believed, fear Allah and be with those who are truthful." [At-Tawbah: 119]. And the Prophet ﷺ said, as in the hadith of Abdullah in the two Sahihs: "Indeed, truthfulness leads to righteousness, and indeed righteousness leads to Paradise. And indeed, a man may be truthful and strive to be truthful until he is recorded with Allah as a truthful one. And indeed, lying leads to wickedness, and indeed wickedness leads to the Fire. And indeed, a man may lie and strive to lie until he is recorded with Allah as a liar." This is regarding lying in general; it is among the major sins because this severe warning came regarding it. So what about lying in an oath?!

"Whoever swears by Allah, let him be truthful," for lying in an oath is among the greatest major sins. It has been mentioned to us that the

Prophet ﷺ named it as Ghmoos (a plunger), meaning it plunges its owner into the fire of Hell.

He said: "And whoever is sworn by [an oath in] Allah for him, let him be satisfied. And whoever is not satisfied, then he is not from Allah." This wording is what is related to this chapter, and it is the intent of the author, may Allah have mercy on him, by citing this hadith in this chapter.

"And whoever is sworn by [an oath in] Allah for him, let him be satisfied." This is from the exaltation of Allah, the Glorified and Exalted. Ibn Majah narrated from the Messenger of Allah ﷺ: "That Isa ibn Maryam, peace be upon him, saw a man stealing, so he said to him: 'Did you steal?' He said: 'No, by Allah, besides whom there is no deity worthy of worship.' So Isa said: 'I believe in Allah, and I deny what my eye saw.'"

Yes...

Contained within are issues:
First: The prohibition of swearing by fathers. (1)
Second: The command for the one for whom the oath is sworn by Allah to be satisfied.
Third: The warning for the one who is not satisfied.
(1) Among the issues mentioned is the prohibition of swearing by fathers. A Muslim is prohibited from swearing by other than Allah, the Mighty and Majestic, whether the object sworn by is fathers, mothers, the Ka'bah, or other revered matters, etc.

Allah, the Mighty and Majestic, swears by whatever He wills of His creation, or we can say with a more general wording: He swears by whatever He wills. He swears by His Own Self, the Glorified and Exalted: "Then no! By your Lord," [An-Nisa: 65]. He swears by whatever He wills of His creation: "By the time," "By the sun," "By the moon," "By the night," "By the morning," etc. However, it is not for the servant to swear except by his Lord, the Mighty and Majestic.

Yes...

Chapter: Regarding the Statement "What Allah Wills and You Will" (1)

From Qutaylah: That a Jew came to the Prophet ﷺ and said: "Indeed, you associate partners (commit shirk); you say: 'What Allah wills and you

will,' and you say: 'By the Ka'bah.'" So the Prophet ﷺ commanded them, when they wanted to swear an oath, to say: "By the Lord of the Ka'bah," and to say: "What Allah wills, then you will." Narrated by An-Nasa'i and he graded it Sahih. (2)

And he (An-Nasa'i) also has from Ibn Abbas, may Allah be pleased with them: That a man said to the Prophet ﷺ: "What Allah wills and you will." So he said: "Have you made me an equal to Allah?! Rather, say: 'What Allah alone wills.'" (3)

Comments:
(1) Chapter: Regarding the statement "What Allah wills and you will." In this chapter is a great issue, which is the belief of Ahlus-Sunnah wal-Jama'ah that a human has a will, but it is subservient and subject to the Will of Allah, the Mighty and Majestic: "And you do not will except that Allah wills." [At-Takwir: 29]. So Allah, the Glorified and Exalted, affirmed for humans a will, but it is under the Will of Allah, the Mighty and Majestic. In this is a refutation of two sects:

The first is the Qadariyyah (Fatalists). They were named so due to their rejection of Divine Decree (Qadr), not due to their belief in it. The greatest innovation brought by this sect is that they denied Divine Decree and claimed - we seek refuge in Allah - that Allah does not know the details of matters except after they occur. This sect was declared disbelievers by Ibn Umar, may Allah be pleased with them, as found in Sahih Muslim. It is a sect that has become extinct and died out, but the residue of this sect remained among the Mu'tazilah and others.

The second sect is the Jabriyyah (Compulsionists), who are the opposite of the Qadariyyah. They are those who said that a human has no will of his own and that he is like a feather in the wind, having no will.

Ahlus-Sunnah wal-Jama'ah take a middle path between these two. They said, as we mentioned: A human has a will, but it is subservient to the Will of Allah, the Mighty and Majestic.

These evidences clarify that: "Say: 'What Allah wills, then you will.'" This shows that a human has a will.

Also among the great benefits in this chapter is that "Wisdom is the lost property of the believer; wherever he finds it, he is the most deserving of it." This is as mentioned in the report from At-Tirmidhi and Ibn Majah. And as it was said:
"Take from my knowledge and do not look at my actions,
My knowledge will benefit you and my persistence will not harm you.

And if you pass by trees bearing fruit,
Pick the fruits and leave the wood for the fire."

So this Jew spoke the truth while he himself is a liar. He said what is right while he is upon misguidance.

Similarly, regarding dreams, the Jews said such and such, and the Christians said such and such, and the Prophet ﷺ confirmed this matter. Therefore, the Muslim is the most deserving of people to accept the truth, whether that truth comes from his opponent or his ally, from his enemy or his friend.

(2) He said: "That a Jew came to the Prophet ﷺ and said: 'Indeed, you associate partners (commit shirk); you say: 'What Allah wills and you will.'" The Prophet's ﷺ approval of this statement indicates to us that minor shirk is called shirk, because he (the Jew) said: "You associate partners," and he mentioned their saying, "What Allah wills and you will." It has been established that this phrase is from minor shirk.

"And you say: 'By the Ka'bah.'" Similarly, swearing by other than Allah is from minor shirk. So the Prophet ﷺ commanded them, when they wanted to swear an oath, to say: "By the Lord of the Ka'bah," and similarly to say: "What Allah wills, then you will."

(3) In this hadith and the previous hadiths, it says: "What Allah wills, then you will." But in the other hadith mentioned by the author from Ibn Abbas: A man said to the Prophet ﷺ: "What Allah wills and you will." He said: "Have you made me an equal to Allah?! Rather, say: 'What Allah alone wills.'" Is there a contradiction? There is no contradiction. Rather, this wording is from the perfection of Tawheed. This is more complete than saying, "What Allah wills, then you will." If you say, "What Allah alone wills," this is more complete than saying, "What Allah wills, then you will," although both are permissible. But this one is more complete and higher in virtue.

And from Ibn Majah, from At-Tufayl, the brother of Aisha through her mother, he said: "I saw in a dream that I came upon a group of Jews. I said, 'You are the people, if only you did not say: 'Uzair is the son of Allah.' They said, 'And you are the people, if only you did not say: 'What Allah wills and Muhammad wills." Then I passed by a group of Christians and said to them, 'You are the people, if only you did not say: 'The Messiah is the son of Allah.' They said, 'And you are the people, if only you did not say: 'What Allah wills and Muhammad wills." When I woke up, I told some people about it, then I went to the Prophet ﷺ and

told him. He said, 'Did you tell anyone about it?' I said, 'Yes.' So he praised Allah and extolled Him, then said, 'As for what follows: Indeed, Tufayl saw a dream and told some of you about it. And you used to say a word which prevented me from such and such (i.e., forbidding you earlier). So do not say: 'What Allah wills and Muhammad wills,' but say: 'What Allah alone wills.'" (1)

Comments:
(1) He said: "And from Ibn Majah from At-Tufayl, the brother of Aisha through her mother." He is At-Tufayl bin Abdullah, her brother through her mother.

Brothers or siblings through the mother are called 'brothers of the same womb' (ikhwat li'l-a'yan). If the mother is the same, married to more than one man, then the children of this mother are called brothers of the same womb. The opposite is 'brothers of different mothers' (ikhwat li'l-allat), if they are brothers from the same father but their mothers are different; these are brothers of different mothers, as in the hadith: "The prophets are brothers of different mothers; their mothers are different, but their religion is one," as found in Al-Bukhari.

"I saw in a dream that I came upon a group of Jews..." This indicates that dreams can be glad tidings and warnings, as reported from the Messenger of Allah ﷺ that "The good dream is one part of forty-six parts of prophethood," and more than that has been reported. It is said that the small or large number of these parts relates to the man's truthfulness or falsehood in his daily life.

From this, we take several matters:
First: If a man sees a dream, this dream is either a ru'ya (true vision) or a hulm (bad dream from Satan). The ru'ya is from Allah and the hulm is from Satan, as authentically reported from the Messenger of Allah ﷺ. Each has its signs.

Second: It can be truthful or false, or it can contain some truth and some falsehood, depending on the man's truthfulness or falsehood in his daily life.

This has no connection to his disbelief or Islam. A disbeliever may see a dream that comes true, as was the case with the vizier of Egypt (in the story of Joseph), although some commentators said he became Muslim.

It has no connection to ritual purity, major impurity (janabah), or menstruation, nor to it being night or day. The dream may be true or false depending on the truthfulness of the dreamer. Furthermore, the interpreter

is not a prophet; he may get some right and some wrong, as happened with Abu Bakr, may Allah be pleased with him, in the presence of the Messenger of Allah ﷺ when he interpreted a dream. The Prophet ﷺ said, "You got some right and some wrong." Therefore, the interpretation of an interpreter should not be taken as if it were a text from Allah or His Messenger ﷺ.

After all that, the methodology of Ahlus-Sunnah wal-Jama'ah regarding dreams is that they take them for glad tidings and warnings. As for deriving rulings - this is halal, that is haram - that is referred back to the Book and the Sunnah, not to dreams and visions, as is the way of the Sufis and the innovators - we seek refuge in Allah.

He mentioned and cited this dream, which was truthful due to the Prophet's confirmation of it and his acting upon it.

Then he said: "And you used to say a word which prevented me from such and such from forbidding you from it." In some versions, it is mentioned that what prevented him was shyness (haya). But if that were authentic, it would be interpreted as follows: Shyness prevented him from forbidding them before he was revealed the command to forbid it. When this dream came, which is from Allah because it was true and the Prophet confirmed its truth, the Prophet ﷺ explained it. It is not appropriate for a man who knows the truth in a situation where it is not permissible to delay clarification, for shyness to prevent him from that. For "shyness does not bring anything except good," as is authentically reported from the Prophet ﷺ, and "Shyness is all good," as is authentically reported from the Prophet ﷺ, and "Shyness is a branch of faith," as is authentically reported from the Prophet ﷺ in the two Sahihs. Therefore, what prevents a person from enjoining good or forbidding evil is not shyness; rather, it is timidity (khajal), and there is a difference between timidity and shyness. Timidity is blameworthy, while shyness is entirely praiseworthy.

Yes...

Contained within are issues:
First: The knowledge of the Jews regarding minor shirk. (1)
Second: A person's understanding if he has a desire (bias).
Third: His statement: "Have you made me an equal to Allah?!" So what about the one who says: (2)
"O most noble of creation, I have no one to seek refuge with
Other than you when widespread calamities occur."
Fourth: That this is not from major shirk, due to his statement: "Prevented me from such and such."

Fifth: That the good dream is one of the categories of revelation.
Sixth: That it can be a reason for legislating some rulings. (3)

(1) He said: "First: The knowledge of the Jews regarding minor shirk." We say: And likewise the Christians. The knowledge of the Jews regarding minor shirk, as in the first hadith, and the knowledge of the Jews and Christians, as in the second hadith, the dream of At-Tufayl which the Prophet confirmed.

Similarly, we said that minor shirk is called shirk, just as major shirk is. This is what came in the text of the dream, that he said to the Jews: "You are the people, if only you did not say: 'Uzair is the son of Allah.'" This is from major shirk. And he said to the Christians likewise: "You are the people, if only you did not say: 'The Messiah is the son of Allah.'" This is from major shirk. And they objected to him regarding what is from minor shirk, not from major shirk.

(2) Also, the author, in the third issue, refuted what is mentioned in the poem called Al-Burdah, which is one of the foundational texts upheld by the innovators from the Sufis and those who follow their path. They memorize it, recite it day and night, and believe in what it contains.

(3) Also, he mentioned the sixth issue: "That it can be a reason for legislating some rulings," i.e., dreams. A dream may come, like this one, and the Prophet ﷺ stands and addresses the people, praising Allah and extolling Him, then he forbids them from this saying. Similarly, the dream that came regarding the legislation of the Adhan and its wordings, and other dreams.

Chapter: Whoever Reviles Time Has Harmed Allah (1)

And the statement of Allah, the Exalted: "And they say, 'There is not but our worldly life; we die and live, and nothing destroys us except time.' And they have of that no knowledge; they are only assuming." [Al-Jathiyah: 24] (2)

And in the Sahih from Abu Hurairah, may Allah be pleased with him, from the Prophet of Allah ﷺ, who said: "Allah, the Exalted, says: 'The son of Adam harms Me. He reviles time, and I am Time. In My Hand is the command; I alternate the night and the day.'" (3)

And in a narration: "Do not revile time, for indeed Allah is Time." (4)

Comments:
(1) Chapter: Whoever reviles time has harmed Allah. The author, may Allah have mercy on him, used this verse and these hadiths as evidence...
(2) "And they say, 'There is not but our worldly life...'" Who are these people? They are the deniers of the Hereafter who do not believe in the Day of Resurrection and do not believe in the Final Day. These are from the polytheists of the Arabs, though not all Arab polytheists held this view; among them were those who denied the Hereafter and denied the Resurrection.

"...we die and live, and nothing destroys us except time." These are called the Dahriyyun (Materialists/Atheists). Those who deny the Creator, the Mighty and Majestic, deny the Maker, as is famous in their statement. These are called Dahriyyun; they are also called Naturalists. They attribute everything to nature, claiming that these things formed by themselves: the sky, the earth, the seas, the mountains, the trees, and the rivers all came into existence by themselves - 'nature'. In this era, they are called Communists, those atheists who deny Allah, the Mighty and Majestic. These are among the most disbelieving of creation. For disbelief has levels, just as faith has degrees. So among the disbelievers are polytheists who believe in Allah but associate partners with Him, whether in Lordship (Rububiyyah), Divinity (Uluhiyyah), or Names and Attributes. Among them are those who deny the existence of Allah altogether, disbelieving in Allah completely and in detail. These are among the most disbelieving of creation.

(3) He said: "And in the Sahih..." This hadith is in the two Sahihs, Al-Bukhari and Muslim, from Abu Hurairah, may Allah be pleased with him, from the Prophet ﷺ, who said: "Allah, the Exalted, says..." So this is a Hadith Qudsi (sacred hadith).

"'The son of Adam harms Me. He reviles time, and I am Time. In My Hand is the command; I alternate the night and the day.'" Can it be understood from this that 'Time' (Ad-Dahr) is one of the names of Allah? This is the view of Ibn Hazm and those who agreed with him, who counted 'Time' among the names of Allah...

However, it is not understood from this that 'Time' is one of the names of Allah. Rather, the end of the hadith clarifies its beginning: "I am Time. In My Hand is the command; I alternate the night and the day." Meaning, Allah, the Glorified and Exalted, is the One who decrees the events that occur in time.

(4) And in a narration: "Do not revile time, for indeed Allah is Time." This demonstrates the invalidity of declaring someone a disbeliever based on a necessary implication (at-takfir bi al-lazim). There are groups among the extremists in excommunication (ghulat at-takfir) who consider every statement that necessarily implies disbelief to be among the things that render one a disbeliever, and they declare people disbelievers based on it. This is a corrupt methodology. Reviling time necessarily implies disbelief, but it is not disbelief if the intent is the One who decrees and controls time and the days; that would be disbelief. But for the one who does not mean that, it is not disbelief, but it is forbidden and prohibited, as indicated by these hadiths.

This occurs more in poetry than in prose. In much poetry, we find some poets reviling time, the days, the nights, and the like. This does not include criticizing specific days or specific years, as Allah, the Glorified and Exalted, said: "Then will come after that seven difficult [years]..." [Yusuf: 48]. Similarly, a hadith from the Messenger ﷺ, as in Ahmad, states: "There will come upon the people years of deceit..." In the later times, corruption will become widespread, trials will become common, and they will surge like the waves of the sea, as the Prophet ﷺ informed about the signs of the Hour.

Yes... The author, may Allah have mercy on him, said:

Contained within are issues:
First: The prohibition of reviling time.
Second: Naming it 'harming Allah'.
Third: Reflecting upon His statement: "For indeed Allah is Time."
Fourth: That a person might be reviling even if he did not intend it in his heart.

Yes...

(1) He mentioned in the issues: "Fourth: That a person might be reviling even if he did not intend it in his heart." Meaning, he might express discontent with time or blame time with words that are not explicit reviling, but they are considered harmful and reviling of the One who decrees and controls the nights and days.

Chapter: Taking the Title 'Judge of Judges' and the Like (1)

In the Sahih from Abu Hurairah, may Allah be pleased with him, from the Prophet ﷺ, who said: "Indeed, the most despicable name in the sight of Allah is a man who calls himself 'King of Kings' (Malik al-Amlak). There is no king except Allah." (2)

Sufyan (Ibn 'Uyaynah) said: "Like Shahan Shah." (3)

And in a narration: "The most angered man to Allah on the Day of Resurrection, and the worst of them."

His statement "most despicable" means: the lowliest.

Yes...

Comments:
(1) The author, may Allah have mercy on him, titled the chapter: "Chapter: Taking the Title 'Judge of Judges' and the Like." He used as evidence the hadith reported in the two Sahihs prohibiting taking the name 'King of Kings.' The author, like a number of jurists, analogized the term 'Judge of Judges' (Qadi al-Qudat) to 'King of Kings.' Just as it is prohibited to take the name 'King of Kings,' so too is 'Judge of Judges.' Some also said this applies to 'Ruler of Rulers' (Hakim al-Hukkam), 'Most Judicious of Judges' (Ahkam al-Hakimin), and 'King of Kings' (Malik al-Muluk). They all analogized these terms to the phrase mentioned in the hadith.

(2) The Prophet ﷺ said: "Indeed, the most despicable name in the sight of Allah is a man who calls himself 'King of Kings.' There is no king except Allah." And in a narration: "The most angered..." All of this indicates avoiding these phrases that lead their user to absolute arrogance and pride - we seek refuge in Allah.

(3) Sufyan, i.e., Ibn 'Uyaynah, may Allah have mercy on him, said: "Like Shahan Shah." This is the Persian equivalent of 'King of Kings,' so it is also prohibited.

An incident occurred during the time of Jalal al-Dawlah al-Saljuqi in the year 429 AH. He took this title, and people spoke out against it. The preachers used to invoke for him by this title from the pulpits. People criticized this, saying that these preachers were taking payment from the sultans for doing so. The judges and jurists were asked for a legal opinion (fatwa) regarding this phrase: Is it permissible or not? Is it allowed or prohibited? A number of scholars issued fatwas permitting it, such as Abu at-Tayyib at-Tabari, Abu Abdullah ash-Shafi'i, and others. They made the criterion for prohibition or permission based on intent. If the intent was

'king of the kings of the earth,' then it is permissible, for kings on earth vary in their ranks; some are higher than others, some are greater than others. So just as it is permissible for there to be a king on earth, it is permissible for there to be a king over those kings. So they said it is permissible to say 'King of Kings' and permissible to say 'Judge of Judges,' with the implied meaning: 'Judge of the judges of the earth.'

Al-Mawardi, may Allah have mercy on him, spoke out strongly on this issue, arguing for its prohibition and impermissibility. He took the apparent meaning of this hadith cited by the author in this chapter and ruled that it is prohibited and not allowed. "There is no king except Allah." He refrained from visiting Jalal al-Dawlah al-Saljuqi, even though he used to accompany him, until he was summoned on the day of Eid. He went to him, expecting to be killed, punished, or disciplined for his stance. However, Jalal al-Dawlah did nothing but honor him and elevate his status, saying, "Your companionship of me did not prevent you from giving me sincere counsel. You spoke the truth, saying that it is not permissible." And he honored him for that.

Among the anecdotes is what is mentioned regarding Al-'Izz ibn Jama'ah: He saw his father in a dream, and his father said to him, "The most harmful thing for me was this name," meaning 'Judge of Judges' (as his father was called by this title). So Al-'Izz instructed those who knew his father to write in the records 'Judge of the Muslims' (Qadi al-Muslimin) instead of 'Judge of Judges.'

Yes... The author, may Allah have mercy on him, said:

Contained within are issues:
First: The prohibition of taking the name 'King of Kings.'
Second: That whatever is similar in meaning is likewise (prohibited), as Sufyan said.
Third: Being alert to the severity of the warning in this and similar matters, while being certain that the heart did not intend its meaning.
Fourth: Being alert that this is for the sake of Allah, the Glorified and Exalted.

(1) He said in the issues: "First: The prohibition of taking the name 'King of Kings.'" We said: This includes everything analogous to it, such as 'Judge of Judges,' 'Ruler of Rulers,' and the like.

Lesson Twenty-Three

Chapter: Respecting the Names of Allah the Exalted and Changing a Name for That Reason. (1)

On the authority of Abu Shuraih: He used to have the kunya (agnomen) Abu Al-Hakam. The Prophet ﷺ said to him: "Indeed, Allah is Al-Hakam (The Judge), and to Him belongs the judgment." So he said: "When my people disagree about something, they come to me and I judge between them, and both parties are satisfied." So he (the Prophet) said: "How excellent this is! So, what children do you have?" He said: "Shuraih, Muslim, and Abdullah." He asked: "Who is the eldest among them?" I said: "Shuraih." He said: "Then you are Abu Shuraih (the father of Shuraih)."

Narrated by Abu Dawud and others. (2)

In the name of Allah, the Most Gracious, the Most Merciful. All praise is to Allah and it suffices, and prayers and peace be upon the Chosen Prophet, and upon his family, his companions, and those who follow his guidance.

We continue what we began in explaining this great book, having reached with you the author's statement - may Allah have mercy on him -: "Chapter: Respecting the Names of Allah the Exalted and Changing a Name for That Reason."

(1): (Chapter: Respecting the Names of Allah the Exalted and Changing a Name for That Reason): Out of reverence for Allah Almighty, names from which participation with Allah Almighty in some of His attributes, Glorified and Exalted is He, might be understood are changed.

(2): The author - may Allah have mercy on him - mentioned the hadith narrated by Abu Dawud and An-Nasa'i: On the authority of Abu Shuraih that he used to have the kunya - you say 'yukna' or 'yakni'? Both are correct in the language - Abu Al-Hakam. The Prophet ﷺ said to him - reproaching him -: "Indeed, Allah is Al-Hakam (The Judge), and to Him belongs the judgment." It becomes clear to us from this that the issue of sovereignty or judgment is among the issues related to all categories of Tawhid (monotheism):

It relates to Rububiyyah (Lordship) in that the believer must hold a firm belief that Allah, Glorified and Exalted is He, is the Judge, the Sovereign, the Legislator, and He is the One who commands, Glorified and Exalted is He.

It also relates to Uluhiyyah (Worship) in that a Muslim must only seek judgment by the law of Allah Almighty. The verses and hadiths on this matter are numerous and recurrent. As for the third category of Tawhid, which is the category of Names and Attributes, this issue also relates to this category, and its evidence is this hadith before us: "Indeed, Allah is Al-Hakam and to Him belongs the judgment." So, from the names of Allah, Glorified and Exalted is He, is Al-Hakam.

So the Prophet - peace and blessings be upon him and his family - forbade this man from among his companions from taking this kunya, which was Abu Al-Hakam.

The Companion justified it and mentioned the reason for this kunya: that he was among the prominent figures in his tribe, so when they disagreed about something, they would come to him, and he would judge between them, and both parties would be satisfied, as he judged with justice. He was called Abu Al-Hakam and given the kunya Abu Al-Hakam for that reason.

So he (the Prophet) said: "How excellent this is! So, what children do you have?" He said: "Shuraih, Muslim, and Abdullah." He asked: "Who is the eldest among them?" I said: "Shuraih." He said: "Then you are Abu Shuraih."

Several matters are derived from this:

That the kunya is prefixing a name with 'Abu' (father of) or 'Umm' (mother of), so it is said: Abu Fulan or Umm Fulan.

As for the laqab (title), it is other than that which implies praise or blame, such as saying: 'Al-Imam Al-A'zam' (The Greatest Imam) for Abu Hanifah, 'Imam Dar Al-Hijrah' (Imam of the Abode of Emigration) for Malik, 'Imam Ahl As-Sunnah' (Imam of the People of the Sunnah) for Ahmad, 'Imam Al-A'immah' (Imam of the Imams) for Ibn Khuzaymah, 'Khatib Ahl As-Sunnah' (Orator of the People of the Sunnah) for Ibn Qutaybah, and other such titles. These are the titles.

As for the kunya: It is Abu Fulan or Umm Fulanah. The kunya was not known in any nation except among the Arabs. Therefore, it is reported from 'Umar - may Allah be pleased with him - that he said: "Take kunyas, for it is from the practices of the Arabs." They used to honor a man by his kunya; if they honored a person, they would say, "O Abu Fulan," and would not call him by his explicit name.

Among the benefits - as we will come to - that the author mentioned: Choosing the kunya based on the eldest son, and that is taken from his action in this hadith, where he asked him about his eldest son, and he said Shuraih, so he said: "Then you are Abu Shuraih."

Similarly, if we look at the kunya of the Prophet ﷺ, we find that he had the kunya Abu Al-Qasim, and Al-Qasim was his eldest son. So, it is taken from this to take the kunya from the eldest sons, as mentioned by An-Nawawi - may Allah have mercy on him - in the book Al-Adhkar. It is permissible for a man to take a kunya from his son or from his daughter if he has only her, or if she is his eldest daughter. A number of the Companions and the Tabi'in took kunyas from their daughters, like Abu Layla, Abu Ruqayyah Tamim Ad-Dari, Abu Maryam Al-Azdi, Abu Fatimah Al-Laythi, and others. So, it is permissible to take a kunya from a daughter just as it is permissible to take a kunya from a son. These are among the issues related to the kunya.

Also among the issues related to the kunya: It is permissible to give a kunya to someone who has no child. This is as came in the two Sahihs from the hadith of Anas that the Prophet ﷺ said to a young boy: "O Abu 'Umayr, what has the Nughayr (a small bird) done?" - and it was a bird. Imam Ash-Shafi'i - may Allah have mercy on him - derived this benefit from it, which is the permissibility of giving a kunya to someone who has not been granted a child. This was a young boy who had not yet married and had not been blessed with children, yet it is permissible to give him a kunya, and that is not considered lying. It is said: Abu Fulan, does he have Fulan? He does not have Fulan. Is this lying? It is not lying, and evidence has come for its permissibility.

The author - may Allah have mercy on him - said:

It contains issues:

The First: Respecting the names and attributes of Allah, even if their meaning is not intended.
The Second: Changing a name for that reason.
The Third: Choosing the eldest son for the kunya.

Therefore, this chapter that the author - may Allah have mercy on him - compiled, he compiled it to clarify the exaltation of the names of Allah, the Glorified and Exalted, and we found in this hadith that the Prophet ﷺ changed the kunya of Abu Shuraih (who was Khuwaylid Al-Khuza'i) to Abu Shuraih, and he used to have the kunya Abu Al-Hakam, as we have seen.

Chapter: Concerning One Who Jests About Something Involving the Mention of Allah, the Quran, or the Messenger (1)

And the saying of Allah the Exalted: {And if you ask them, they will surely say, "We were only speaking idly and jesting." Say, "Is it Allah and His verses and His Messenger that you were mocking?"} [At-Tawbah: 65-66]

On the authority of Ibn 'Umar, Muhammad ibn Ka'b, Zayd ibn Aslam, and Qatadah - their narrations interwoven: A man said during the expedition of Tabuk: "We have never seen the likes of our reciters (Qurra') - more greedy in stomach, more lying in tongue, and more cowardly when meeting the enemy." Meaning: The Messenger of Allah and his reciter Companions. So 'Awf ibn Malik said to him: "You have lied, but you are a hypocrite. I will surely inform the Messenger of Allah." So 'Awf went to the Messenger of Allah and found that the Quran had preceded him. Then that man came to the Messenger of Allah ﷺ after he had set off and mounted his she-camel, and said: "O Messenger of Allah, we were only speaking idly and jesting, conversing the talk of travelers to cut the hardship of the journey." Ibn 'Umar said: "It is as if I see him clinging to the girth of the Messenger of Allah's she-camel, with the stones hitting his feet, and he is saying, 'We were only speaking idly and jesting.' And the Messenger of Allah is saying to him: {'Is it Allah and His verses and His Messenger that you were mocking? Make no excuse; you have disbelieved after your belief.'} He does not turn to him, nor does he add to that." (2)

(1): The author - may Allah have mercy on him - compiled this chapter in the Book of Tawhid, saying: "Chapter: Concerning One Who Jests About Something Involving the Mention of Allah, the Quran, or the Messenger." And he himself - may Allah have mercy on him, Shaykh Muhammad - when he wrote the Nawaaqid al-Islam (Nullifiers of Islam), made the sixth nullifier: "Mocking anything from what Allah has revealed or from His Messenger ﷺ."

So, mocking the religion, or anything from its laws or its symbols, is major disbelief that expels from the religion.

How prevalent is mockery in these days of Allah, His Messenger, His Book, the Sunnah of the Prophet - peace and blessings be upon him - and those who adhere to them! How often do they mock jihad in the cause of Allah! How often do they mock beards! They mock the hijab, they mock the niqab, they mock the Arabic language, the language of the people of

Paradise and the language of the Quran and Sunnah! All of that is from mockery - we seek refuge in Allah.

The Companions - may Allah's pleasure be upon them - when they went out with the Messenger of Allah - peace and blessings be upon him - on one of the most difficult expeditions, that of Tabuk, which was called Al-Usrah (the hardship) due to its severity and lack of provisions, and it was in extreme heat during the intense summer, almost every four would take turns on one camel; one would ride and three would walk. They would eat dates or raisins. So it was a strenuous expedition. Despite that, when these individuals went out on this expedition - meaning they were not only from those who pray, not only from those who fast, not only from those who remember Allah and recite His Book, as many do today who mock the symbols of religion, and when it is explained to them that it is disbelief, they say, "But we pray, fast, and remember Allah"...

Those about whom the verses were revealed were not only like that, but they were also fighting alongside the Messenger of Allah ﷺ, and not in any expedition, but in the most difficult expedition. They went out with the Messenger of Allah ﷺ in the most difficult expedition.

When they were traveling on the path - and the distance between Medina and Tabuk is great; if a traveler were to cover it today with cars and these modern vehicles, he would find hardship that only Allah knows, so how about with the condition as we described? - they wanted to amuse themselves on their journey, as they said and excused, "We were only speaking idly and jesting." They wanted to cut the journey with this talk and not feel its hardship and fatigue. So they said: "We have never seen the likes of our reciters - more greedy in stomach (i.e., they love food and eating), more lying in tongue (i.e., they lie in their speech to people), and more cowardly when meeting the enemy (i.e., at the time of truth, they flee and do not stand firm)."

Until one of them said: "Do you think that fighting the Byzantines is like the Arabs fighting each other?! By Allah, I see you will be tied to the mountains (i.e., captured)." He said that to weaken morale and spread despondency, as narrated by Imam Ahmad - may Allah have mercy on him - in his Musnad. So they spoke these words.

(2): He said: "(Meaning: the Messenger of Allah) and his reciter companions": meaning the senior Companions like Abu Bakr, 'Umar, and 'Uthman - may Allah be pleased with them. 'Ali - may Allah be pleased with him - was not among them at that time, as the Prophet ﷺ had left him as the governor of Medina and said to him: "Are you not satisfied to

be to me like Harun was to Musa? Except that there is no prophet after me."

So they mocked the Companions and the reciters, so Allah, the Glorified and Exalted, revealed about them verses that are recited until the Day of Judgment: {And if you ask them, they will surely say, "We were only speaking idly and jesting."} Ponder: Allah, the Glorified and Exalted, did not say, "You have lied," nor "You believed in disbelief," but rather Allah, the Glorified and Exalted, said: {Say, "Is it Allah and His verses and His Messenger that you were mocking?" Make no excuse; you have disbelieved after your belief."} So Allah, the Glorified and Exalted, explicitly stated that these people were upon faith and then disbelieved by these words. This is the opinion favored by Shaykh al-Islam Ibn Taymiyyah - may Allah have mercy on him - and it is not like the saying of those who said: "The meaning of the verse when Allah, the Glorified and Exalted, said: {you have disbelieved after your belief} means: You have shown disbelief after showing faith."

Shaykh al-Islam Ibn Taymiyyah refuted that and said: "Rather, they did not show disbelief; rather, they concealed it among themselves."

Therefore, they, by the explicit statement of Allah, the Glorified and Exalted, {after your belief}, were upon faith before that, and they disbelieved merely by the mockery, merely by this speech. And they indeed said a word of disbelief. Allah, the Glorified and Exalted, did not say, "And they believed a word of disbelief," but rather said: {And they indeed said...} And in this context is an affirmation of their statement that they did not believe that, but rather said it idly and jestingly, and they did not say it seriously while believing in disbelief - we seek refuge in Allah.

Therefore, Imam Ibn Qudamah - may Allah have mercy on him - said in Al-Mughni, in the Book of the Apostate: "And whoever reviles Allah has disbelieved, and likewise, whoever mocks Allah, His verses, His messengers, or His books, whether he is serious or joking."

Similarly, Ibn Al-'Arabi Al-Maliki said: "So whether these words were serious or in jest, however they were, they are disbelief, whether they were jest or serious, however they were, they are disbelief."

Even more than that, Ibn Hazm - may Allah have mercy on him - says, as in Al-Fasl: "And if a man said, 'Indeed, Muhammad is a disbeliever, and his companions and followers are disbelievers,' and then remained silent, no one would doubt his disbelief, even if he meant that they are disbelievers in the Taghut, as Allah, the Glorified and Exalted, said: {So

whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold...} [Al-Baqarah: 256]." And if a man said, "Indeed, Iblis and Pharaoh are believers," and then remained silent, no one would doubt his disbelief, even if he meant that they are believers in the religion of disbelief.

Therefore, the issue of mockery and jesting about the religion is a grave matter, and one must be extremely cautious of it. And Allah, the Glorified and Exalted, when He said: {Make no excuse; you have disbelieved after your belief}, the Prophet ﷺ did not add to this statement for the one who apologized and repented before him for that. And they were a group; some of them repented a sincere repentance, and others were not like that. But all of them hastened and rushed to repent, and among those whose repentance was sincere was Mikhshi ibn Humayr. This man, when he apologized to the Messenger of Allah ﷺ, said to him, among what he said: "O Messenger of Allah, it was my name and my father's name that made me do it." So he made this name and his father's name from the influencing factors.

For that reason, the Prophet ﷺ used to change bad names to good names. Names that might indicate a blameworthy meaning, he would change them to names that held optimism. Therefore, as in Al-Bukhari, he changed the name of the grandfather of Sa'id ibn Al-Musayyib, which was Hazn, and said: "Rather, you are Sahl (easy)." So he changed it from Hazn (sorrow) to Sahl (easy). But perhaps he continued on that, so Sa'id said: "And so the sorrows remained in us," meaning his household.

Similarly, here, Mikhshi ibn Humayr, so he changed his name to 'Abdur-Rahman, and he asked Allah, the Glorified and Exalted, to be killed in a place where his body would not be found. So he was later killed as a martyr in Al-Yamamah, and he was searched for but not found among the dead - may Allah have mercy on him.

Therefore, Allah, the Glorified and Exalted, said after that: {If We pardon one party from you...} [At-Tawbah: 66]. The people of Tafsir said: "The one meant by this is Mikhshi." {If We pardon one party from you, We will punish another party because they were criminals.}

Yes... It contains issues:

The First: And it is the great one: That whoever jests about this is a disbeliever.
The Second: That this is the interpretation of the verse concerning whoever did that, as if he were from them.

The Third: The difference between backbiting (namimah) and sincere advice for the sake of Allah and His Messenger. (1)
The Fourth: The difference between the pardon that Allah loves and severity against the enemies of Allah. (2)
The Fifth: That among excuses are those that should not be accepted. (3)

Yes...

(1): He mentioned in the issues - may Allah have mercy on him -: "The difference between backbiting (namimah) and sincere advice for the sake of Allah and His Messenger." So if a Muslim fulfills what Allah, the Glorified and Exalted, has obligated upon him, by advising, commanding good, and forbidding evil, and he sees that some people are not deterred by that advice, then there is no harm in raising that to the Muslim ruler, to the one in authority, so that he may restrain them. This is not namimah, and it is not included in the saying of the Prophet ﷺ: "The talebearer will not enter Paradise," and in another narration: "The qattat (slanderer)." As in the two Sahihs. Rather, it is a legislated matter, and what occurred in this hadith from raising their matter to the Messenger of Allah - peace and blessings be upon him - indicates that.

The author mentioned this hadith from a number of narrators and said: "Their narrations interwove with each other." This is what is called at-talfeeq (combining). So the author, or the compiler, or the hadith scholar gathers a number of chains for the hadith, some of which complete others. Because some narrators suffice with the main point of the hadith, and some suffice with some of the evidence they wanted to deduce from the hadith and stop. But the hadith came within a specific framework, in a specific story, so some hadith scholars combine some of these chains together until the story is complete, as some scholars of hadith did with the Hajjah of the Prophet - peace and blessings be upon him - and the scattered hadiths that came regarding how he performed Hajj - peace be upon him - so they narrated them in one place.

(2): Similarly, he mentioned from the benefits: "The difference between the pardon that Allah loves..." meaning if it is regarding personal matters. As for what pertains to the right of Allah Almighty, then the Prophet ﷺ, despite being described by His Lord as compassionate and merciful, in this situation did not turn to him, nor did he add to that, saying: {"Make no excuse; you have disbelieved after your belief."} So the Prophet, about whom aspects of his biography are narrated regarding mercy, compassion, gentleness, and humility towards the believers, we find him in this situation rebuking the one who committed this sin and censuring him, by not turning to the excuse he offered. Therefore, the author - may Allah

have mercy on him - said: "The difference between the pardon that Allah loves and severity against the enemies of Allah."

(3): Similarly, he mentioned among the issues: "The Fifth: That among excuses are those that should not be accepted." So there is an excuse, and there is, as they say, an excuse worse than the sin. And not every excuse offered by common people is accepted, whether in their commission of sins or in their commission - we seek refuge in Allah - of the nullifiers of Islam. There are impediments that prevent takfir (declaring someone a disbeliever), which the scholars - may Allah have mercy on them - have established and clarified, deriving them from the Book of Allah and the Sunnah of His Messenger ﷺ. And there are matters that some people think are impediments, but they are not... As Al-Albani mentioned, for example, regarding the issue of one who reviles Allah Almighty, and their excuse with what? With bad manners, bad upbringing. Bad upbringing is a reason that led them to revile Allah Almighty, but it is not an impediment. However, it is not an impediment from the impediments of takfir. Whether driven by anger, jest, or otherwise, these are all motives and reasons, not impediments. So, there are excuses that should not be accepted.

Yes...

Chapter: Regarding the Saying of Allah the Exalted: {And if We give him a taste of mercy from Us after an adversity has touched him, he will surely say, "This is due to me, and I do not think the Hour will occur; and even if I should be returned to my Lord, indeed, for me there will be with Him the best." But We will surely inform those who disbelieved about what they did, and We will surely make them taste a massive punishment.} [Fussilat: 50]

(1)
Mujahid said: "This is due to my action, and I deserve it." (2)
And Ibn 'Abbas said: "He means, from me." (3)
And His saying: {He says, "I was only given it because of knowledge I have."} [Az-Zumar: 49] - Qatadah said: "Due to knowledge I have about means of earning." (4)
And others said: "Due to knowledge from Allah that I am worthy of it."
And this is the meaning of Mujahid's saying: "I was given it due to my nobility." (5)

There are some errors, slips of the tongue perhaps, from our brother, like his saying: "the meaning of Mujahid's saying." No, "the meaning of Mujahid's saying."

Yes...

(1): We find that this chapter, and many of the chapters that came in this book, some of them confirm others. So you find the benefit or the issue as if it has already been mentioned to you, but its sister has passed. All these chapters are about Tawhid, about exalting Allah Almighty, and about the rights of Allah Almighty.

The relevant point from this chapter is from the verse in Surah Fussilat, the saying of Allah, the Glorified and Exalted: {And if We give him a taste of mercy from Us after an adversity has touched him, he will surely say, "This is due to me..."} This is the relevant part from this verse.

(2): And the author - may Allah have mercy on him - mentioned the statements of some commentators in interpreting this verse. Mujahid said: "This is due to my action." Meaning that this blessing, whether it is provision, food, drink, a house, a dwelling, a vehicle, knowledge, he says, "This is due to my action..." meaning from my effort, my hard work, and no one has any favor upon me for that - we seek refuge in Allah.

(3): "And I deserve it": meaning it is from my rights originally.

(4): Similarly, what he mentioned from Ibn 'Abbas, the interpreter of the Quran, said: "He means, from me." Meaning that this is from me.

(5): Then also, he referred to the saying of Allah, the Glorified and Exalted: {He says, "I was only given it because of knowledge I have."} [Az-Zumar: 49]. This is about Qarun. When Allah, the Glorified and Exalted, bestowed upon him treasures and wealth, he denied the favor of Allah upon him and claimed that this wealth was only due to knowledge he possessed.

Qatadah said: "Due to knowledge I have about means of earning." Meaning, I know how this wealth is obtained, so I pursued ways of earning, and this wealth was realized for me. And he denied the favor of Allah Almighty.

(6): "And others said: 'Due to knowledge from Allah that I am worthy of it.'" Meaning that Allah, the Glorified and Exalted, did not provide me with this provision except because I deserve that provision, and I am worthy of that provision. And he did not know, as Allah, the Glorified and Exalted, said: {Rather, it is a trial, but most of them do not know.} [Az-Zumar: 49] He did not know that it was a trial by which he was being tested. For Allah, the Glorified and Exalted, tests with evil and tests with good, tests with poverty and tests with wealth. {But most of

them do not know.} How many places in the Book of Allah, the Glorified and Exalted, has Allah censured the majority and clarified that the great majority do not know.

He said: "And this is the meaning of Mujahid's saying: 'I was given it due to my nobility.'"

On the authority of Abu Hurairah - may Allah be pleased with him - that he heard the Messenger of Allah ﷺ say: "Indeed, three men from the Children of Israel: a leper, a bald man, and a blind man. Allah wanted to test them, so He sent an angel to them. He came to the leper and said: 'What thing is most beloved to you?' He said: 'A good color and good skin, and that what has made me repulsive to people is taken away from me.' So he wiped him, and his ailment left him, and he was given a good color and good skin. He said: 'So what wealth is most beloved to you?' He said: 'Camels' - or 'cattle.' Ishaq (a narrator) was uncertain. So he was given a pregnant she-camel and was told: 'May Allah bless you in it.'

Then he came to the bald man and said: 'What thing is most beloved to you?' He said: 'Good hair, and that this because of which people find me repulsive is taken away from me.' So he wiped him, and it left him, and he was given good hair. He said: 'So what wealth is most beloved to you?' He said: 'Cattle' - or 'camels.' So he was given a pregnant cow. He said: 'May Allah bless you in it.'

Then he came to the blind man and said: 'What thing is most beloved to you?' He said: 'That Allah restore my eyesight to me so that I may see the people with it.' So he wiped him, and Allah restored his eyesight to him. He said: 'So what wealth is most beloved to you?' He said: 'Sheep.' So he was given a pregnant ewe. Then these (animals) gave birth, and these (animals) gave birth, so this one had a valley of camels, and this one had a valley of cattle, and this one had a valley of sheep.

Then he came to the leper in his form and his appearance and said: 'I am a poor man and a traveler, whose means of sustenance have been cut off during my journey, and I have no success today except by Allah and then by you. I ask you by the One who gave you the good color, the good skin, and the wealth, for a camel by which I can complete my journey.' He said to him: 'The rights (upon me) are many.' He said to him: 'It is as if I recognize you. Weren't you a leper whom people found repulsive, and poor, then Allah gave you wealth?' He said: 'I only inherited this wealth from my forefathers.' So he said: 'If you are lying, then may Allah return you to what you were.'

Then he came to the bald man in his form and his appearance and said to him the same as he said to this one, and he responded to him the same as this one responded. So he said: 'If you are lying, then may Allah return you to what you were.'

Then he came to the blind man in his form and said: 'I am a poor man and a traveler, whose means of sustenance have been cut off during my journey, and I have no success today except by Allah and then by you. I ask you by the One who restored your eyesight, for a sheep by which I can complete my journey.' He said: 'I was blind, and Allah restored my eyesight to me. So take what you wish and leave what you wish. By Allah, I will not be hard on you today regarding anything you take for the sake of Allah Almighty.' So he said: 'Keep your wealth. You have only been tested. Allah is pleased with you and is angry with your two companions.'"

Narrated by the two (Al-Bukhari and Muslim). (1)

(1): And after mentioning the verse in Surah Fussilat and the other verse about Qarun, he mentioned the hadith of Abu Hurairah - may Allah be pleased with him - which the two (Al-Bukhari and Muslim) narrated. The Prophet ﷺ narrated to us numerous stories containing many benefits and unique points about the nations that came before us. He mentioned among them this story: That three men from the Children of Israel - and the Children of Israel are the sons of Ya'qub (Jacob), peace be upon him. Ya'qub has one name, Ya'qub, and another name, Israel. It is said that the meaning of Israel in Hebrew is 'Abdullah (Servant of Allah).

There are those who are named with more than one name. Similarly, there are those who have more than one kunya, and that is permissible just as the other is permissible. And we have previously seen what came regarding the kunyas of the Companions, that some had three kunyas or were known by three kunyas, like 'Uthman ibn 'Affan - may Allah be pleased with him - he had the kunya Abu 'Abdullah, also Abu Layla, and he also had a third kunya, and so on for others among the Companions - may Allah be pleased with them. Some were known by more than one kunya. And Ya'qub, peace be upon him, was known as Ya'qub and known as Israel. His descendants multiplied, and many of the prophets and messengers that Allah, the Glorified and Exalted, sent to the Children of Israel were from his lineage. All the messengers after Ibrahim, peace be upon him, are from the descendants of Ishaq, and after Ishaq, Ya'qub, except Muhammad ﷺ, for he is from the descendants of Isma'il.

He said: Among them were a leper, a bald man, and a blind man. These three, the Prophet ﷺ mentioned to us from their story and how Allah, the Glorified and Exalted, tested them. As for the leper, Allah, the Glorified and Exalted, healed him and cured him, as we have seen. When the angel came to him in a form and wiped him, he was cured from that. Then he was asked about the wealth most beloved to him, and he mentioned camels. He said, "or cattle" - Ishaq (the narrator) was uncertain. So he was given a pregnant she-camel, meaning carrying. It is said it is called this because it is in the tenth month after the male mounted it. Similarly, it happened with the bald man. The angel came to him in a form - because you know that angels can take form and appear in the form of humans, as happened with Maryam, peace be upon her, when Jibril came to her, and as happened with Musa, peace be upon him, when the Angel of Death came to him, and as happened in the famous story in the gathering of the Prophet, which was named the Long Hadith of Jibril, when Jibril came in the form of a Bedouin, as in Muslim. Also, the angels were present in numerous battles of the Prophet ﷺ. So it is possible for them to appear later in human form. So this angel appeared to this man in a form and asked him about what he most desired. He mentioned that he loved good hair and that what made people look down on him for it be taken away. So he wiped him, and Allah, the Glorified and Exalted, restored good hair to him. He asked him about wealth, he mentioned cattle, so he was given a pregnant cow. Then he came to the blind man similarly and asked that Allah, the Glorified and Exalted, restore his sight to him...

And you ponder: The first and the second in the narration did not say "that Allah restore," but rather one said "good skin" and the other said "good hair." But the blind man was guided to correct words and said, and mentioned in his wish, "that Allah restore," so he attributed the favor initially to Allah Almighty and did not deny that favor from Allah before it was bestowed. When he was given that and was asked about sheep - and as you know, many authentic hadiths have been reported from the Prophet ﷺ about camels and sheep. The Prophet ﷺ mentioned that the owners of camels are people of harshness and coarseness, and the owners of sheep are people of tenderness. Therefore, there is no prophet except that he tended sheep, as is authentically reported from him...

After that, the same angel came to the leper in his form and his appearance, meaning alluding to him and implying that you were like this, and Allah, the Glorified and Exalted, favored you, so He cured you and healed you. But he only behaved arrogantly and denied the favor of Allah Almighty, saying: "I only inherited that from my forefathers," meaning that these camels he inherited from his ancestors and they are not a

blessing that Allah, the Glorified and Exalted, bestowed upon him. When he denied it, he supplicated against him with this supplication.

And ponder this supplication that this angel made. He said: "If you are lying, then may Allah return you to what you were." In that is the peak of fairness with opponents and enemies. Despite this angel knowing that this man was lying, he did not say to him, "May Allah return you to what you were" directly, but rather said, "If you are lying" - and he was such - "then may Allah return you to what you were." And in that are benefits: Fairness even with enemies and opponents.

Then he came to the bald man in his form and his appearance, meaning he came to him while he was bald, just as he came to the leper while he was a leper. He said to him the same as he said to this one, i.e., to the leper, and that he was a traveler and a poor man whose means had been cut off. What does that mean? Al-Hibal (means): the means, the causes. The causes were cut off for him. He said to him the same as he said to the first. He said, "It is as if I recognize you," reminding him of the favor of Allah upon him when he was as he was. Then after that, Allah, the Glorified and Exalted, bestowed upon him all that bounty. As narrated in the books of history and biographies, a man gambled with his brothers that he would anger and provoke Ma'n ibn Za'idah. This prince was known for his broad-mindedness, forbearance, and patience. So that man, he gambled with his companions that he would anger and provoke Ma'n ibn Za'idah. When he entered upon him, he recited to him lines of poetry, among them:

> "Do we remember when your blanket was the skin of a
> sheep,
> And when a camel's skin covered you?"

He said to him: "Yes, I remember that and I will not forget it." So he said to him:

> "So glory be to the One who gave you a kingdom,
> And taught you to sit on the throne."

He said: "Alhamdulillah (Praise be to Allah)," and began praising Allah Almighty and did not get angry. So he said:

> "I will depart from lands in which you are,
> Even if time oppresses the poor man."

He said: "Wait, may Allah protect you, what compels you to do that?" ... until the end of the story. The point is that he did not get angry. Similarly, he did not deny the favor of Allah, the Glorified and Exalted, upon him.

As for that leper and that bald man, they denied the favor of Allah, the Glorified and Exalted, unlike the blind man upon whom Allah, the Glorified and Exalted, had bestowed the restoration of his sight. When that angel came to him in the form of a poor man and a traveler whose means had been cut off, and wanted from him a single sheep, he said to him, generously and charitably: "Take what you wish and leave what you wish." Why? Because he still remembered the favor of Allah, the Glorified and Exalted, upon him, especially the favor of restoring his sight.

For that reason, it came as in Al-Hakim, in meaning, that a man worshiped Allah Almighty for four hundred years. When the Day of Resurrection came, Allah, the Glorified and Exalted, said: "Admit My servant into Paradise by My mercy." He said: "My Lord, by my action." So Allah, the Glorified and Exalted, said: "Place his action - this bowing, prostration, prayer, and standing for four hundred years - in one scale, and the blessing of eyesight in a scale." So the blessing of eyesight outweighed it. So Allah, the Glorified and Exalted, said: "Take him to the Hellfire." When they took him to the Hellfire, he said: "My Lord, by Your mercy." So Allah, the Glorified and Exalted, admitted him into Paradise.

In that is the greatness of the blessing of eyesight, and this is one of many blessings. The Prophet ﷺ said: "Allah said: 'If I test My servant with his two beloved ones and he is patient, I will compensate him with Paradise for them.'" Meaning his two eyes, as is authentically reported from him.

So this blind man, when Allah, the Glorified and Exalted, returned this eyesight to him, he did not thereafter look at other matters. And wealth was in his pocket, not in his heart, as is the condition of many who are infatuated with the worldly life - we seek refuge in Allah. So he was generous with it in the cause of Allah and spent it in obedience to Allah Almighty, as happened in this story which contains many benefits and wisdoms.

It contains issues:

The First: Interpretation of the verse.
The Second: The meaning of: {he will surely say, "This is due to me..."}
The Third: The meaning of His saying: {"I was only given it because of

knowledge I have."}
The Fourth: The great lessons in this amazing story. (1)

(1): He mentioned: "The Fourth: The great lessons in this amazing story." We say in conclusion: What is called Isra'iliyyat is what is narrated from the Children of Israel, and it is of categories:

The First Category: What is authentic from that, meaning what came from Allah in the Quran, or what came from the Messenger of Allah ﷺ, as in this story. Similarly, what came in the story of the boy, the monk, and the magician as in the two Sahihs. Also, what came in the story of those who were trapped in the cave by a rock, as authentically reported from the Messenger of Allah ﷺ. These Isra'iliyyat are outside the framework of debate and disagreement; they are authenticated by revelation.

The Second Category: Isra'iliyyat that contradict the speech of Allah and His Messenger ﷺ, clashing with what came in the law of Allah Almighty. These are rejected, and there is also no disagreement regarding their rejection.

The first: There is no disagreement in accepting them.
The second: There is no disagreement in rejecting them.

As for the Third Category: What came from the Children of Israel from some of those who embraced Islam from among them, like Ka'b, Wahb ibn Munabbih, and others. Reports that came from the Children of Israel about admonitions, preaching, faith, generosity, manners, asceticism, and other such topics. Should these be accepted or rejected? These are the ones about which it is said: "Narrate from the Children of Israel without blame." And "If the People of the Book narrate to you, neither believe them nor deny them."

The scholars - may Allah have mercy on them - have differed greatly regarding this, and this is not the place to elaborate on it, as its place is in the books of Usul al-Fiqh.

And Allah, the Glorified and Exalted, knows best. And may Allah send prayers and peace upon our Prophet Muhammad, and upon his family and all his companions. And may Allah reward you with good.

Lesson Twenty-Four

Chapter: The Saying of Allah the Exalted: {But when He gives them a righteous child, they attribute partners to Him in what He has given them. Exalted is Allah above what they associate with Him!} [Al-A'raf: 190]

(1)
Ibn Hazm said: "They (the scholars) agreed upon the prohibition of every name that is made to worship other than Allah, like 'Abd Amr, 'Abd Al-Ka'bah, and similar names, except for 'Abd Al-Muttalib." (2)
On the authority of Ibn 'Abbas regarding the verse, he said: "When Adam had intercourse with her (Eve), she became pregnant. Iblis came to them and said, 'I am your companion who got you out of Paradise. You must obey me, or I will make him (the child) have horns like a wild ram, and he will come out of her womb splitting it,' and he threatened them. They named him 'Abd Al-Harith. They refused to obey him, and he (the child) was stillborn. Then she became pregnant again, and he came to them and said the same as he said before. They refused to obey him, and he (the child) was stillborn. Then she became pregnant again, and he came to them and reminded them. The love for a child overwhelmed her, so they named him 'Abd Al-Harith. That is the meaning of His saying: {...they attribute partners to Him in what He has given them...}" Narrated by Ibn Abi Hatim.
And he (Ibn Abi Hatim) narrated with a sound chain from Qatadah, who said: "Partners in obeying him (Iblis), but it was not in worshipping him."
And he narrated with a sound chain from Mujahid regarding His saying: {But when He gives them a righteous child...} [Al-A'raf: 190], he said: "They feared that it might not be a human."
And he mentioned the same meaning from Al-Hasan, Sa'id, and others.

In the name of Allah, the Most Gracious, the Most Merciful. All praise is to Allah and it suffices, and prayers and peace upon the Chosen Prophet, and upon his family, his companions, and those who follow his guidance. As for what follows:

We spoke in the previous lesson about the story of the three men – the leper, the bald man, and the blind man from the Children of Israel – that the Messenger of Allah ﷺ informed us about, and we mentioned several matters, including that Israel is the name of the Prophet of Allah, Ya'qub (Jacob). When people honored a man, they would call him by numerous names. So Israel is the name of Ya'qub, and the other name is Ya'qub, and both are mentioned in the Book of Allah the Exalted. Similarly, our Prophet Muhammad ﷺ has many names, such as Muhammad and Ahmad, among others. We also mentioned that this occurs with kunyas

(agnomens), like 'Uthman ibn 'Affan - may Allah be pleased with him - who had famous kunyas such as Abu Layla, Abu 'Abdullah, and Abu 'Amr. Then we concluded with you the lessons and benefits in this story.

(1): So today we come to the author's statement - may Allah have mercy on him -: "Chapter: The Saying of Allah the Exalted: {But when He gives them a righteous child, they attribute partners to Him in what He has given them. Exalted is Allah above what they associate with Him!}"

Many commentators - may Allah have mercy on them - in their interpretation of this verse, have mentioned this story concerning Adam, peace be upon him, and Hawwa' (Eve). That when Hawwa' became pregnant, Satan came to them and said, "If you do not call him 'Abd Al-Harith, such and such will happen," and he threatened them. Then they did not do it, so he (the child) died. And likewise the second one. When it came to the third, they named him 'Abd Al-Harith.
It is said in one narration – and there are numerous narrations about this – that a child was born to them, and they did not name him as such, so he died. Then the second, then the third, and they obeyed him in that. But all of this is not established. The prophets, peace be upon them, are infallible from major and minor shirk. And making a name to worship other than Allah the Exalted is from minor shirk. But the prophets are sanctified from that. Indeed, Imam Ibn Hazm - may Allah have mercy on him - strongly denounced that and said it is a fabricated myth, fabricated by one who has no religion and no shame. How can such a thing be imagined for the likes of the Prophet of Allah, Adam, peace be upon him?!
Then, how could Iblis misguide them a second time, when it is authentically reported from the Messenger of Allah ﷺ: "A believer is not stung from the same hole twice"? So what about the highest of the believers in faith, who are the prophets, peace be upon them?! This is inconceivable regarding them.
Rather, the correct view is what is reported from Al-Hasan that he said: "It is about the Jews and Christians; when they were granted children, they made them Jews or Christians."
Similarly, it is mentioned in Tafsir: "It is about previous religious communities and not about Adam." This is authentically reported from Al-Hasan and others.
Therefore, it is not accepted that this is about Adam, peace be upon him. Furthermore, if it were so, he would have repented from it, and it is not reported in the Book of Allah nor in the Sunnah of His Messenger ﷺ that he repented from that, as it is reported that he repented from what happened in Paradise.
Thus, all of this indicates the falsehood of this story, and its prevalence

among commentators who mention it in their books does not elevate its status or establish it.

(2): He mentioned the statement of Ibn Hazm - may Allah have mercy on him: "They agreed upon the prohibition of every name that is made to worship other than Allah": Like 'Abd 'Ali, 'Abd Husayn, 'Abd An-Nabi, 'Abd Ar-Rasul, and similar names. The scholars - may Allah have mercy on them - agreed upon the prohibition of that and that it is from minor shirk.
Imam Ibn Hazm - may Allah have mercy on him - made an exception for 'Abd Al-Muttalib from that, and he is the grandfather of the Prophet ﷺ, Shaybat Al-Hamd. He was named 'Abd Al-Muttalib because he came accompanying Al-Muttalib from Medina to Mecca, and the sun had changed his color during the journey, so they thought he was a slave of Al-Muttalib, and he was called 'Abd Al-Muttalib, and this name persisted.
Imam Ibn Hazm - may Allah have mercy on him - assumed the permissibility of this name. But the correct view is that making a name to worship other than Allah, like 'Abd Al-Muttalib, is also prohibited. This is what the eminent scholar Ibn Al-Qayyim - may Allah have mercy on him - said in Tuhfat Al-Mawdud, in refutation of Imam Ibn Hazm. He mentioned the hadith of the Prophet ﷺ when he said: "I am the Prophet, no lie; I am the son of 'Abd Al-Muttalib." He said this is not an instance of initiating a naming; it is not permissible to initiate naming someone 'Abd Al-Muttalib. But this is from khabar (reporting/informing), and the chapter of khabar is broader than the chapter of insha' (initiation/creation). So it is permissible to report what has already occurred. If you have a father or grandfather whose name is made to worship other than Allah the Exalted, there is no harm in calling him by that for the purpose of reporting, not for the purpose of initiating a name.
He mentioned during his refutation of Abu Muhammad Ibn Hazm that the Companions - may Allah be pleased with them - used to call (tribes like) Banu 'Abd Shams and Banu 'Abd Ad-Dar, and the Prophet ﷺ did not denounce the mention of these names. Why? Because it was from the category of reporting, not initiation.
Based on that, would Ibn Hazm or those who agree with him say it is permissible to name someone 'Abd Ad-Dar or 'Abd Shams, just because the Companions used to call each other by these names and the Prophet ﷺ did not denounce them?!
Therefore, his exception is not accepted. Rather, the original ruling of prohibiting names made to worship other than Allah Almighty remains.

Yes... It contains issues:

The First: The prohibition of every name made to worship other than Allah. (1)
The Second: Interpretation of the verse.
The Third: That this shirk is in the mere naming, without intending its actual meaning.
The Fourth: That Allah's granting a man a sound daughter is from the blessings.
The Fifth: The mention by the Salaf of the difference between shirk in obedience and shirk in worship. (2)

Yes..

(1) He mentioned among the issues: "The First: The prohibition of every name made to worship other than Allah the Exalted." So it is not said that Shaykh Muhammad ibn 'Abd al-Wahhab - may Allah have mercy on him - followed Imam Ibn Hazm in his exception, because he did not make an exception in the issues he derived and extracted from the narrations, texts, verses, and hadiths he cited. He generalized the prohibition and did not make an exception - may Allah have mercy on him.

(2) And he also mentioned: "The mention by the Salaf of the difference between shirk in obedience and shirk in worship," meaning thereby what was reported from Qatadah: "Partners in obeying him, but it was not in worshipping him."

Chapter: The Saying of Allah the Exalted: {And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.} [Al-A'raf: 180]

(1)
Ibn Abi Hatim mentioned: From Ibn 'Abbas regarding the verse: {...who practice deviation concerning His names}: They associate partners (with Him). (2)
And from him (Ibn 'Abbas): They named Al-Lat from Al-Ilah (the God), and Al-'Uzza from Al-'Aziz (the Almighty). (3)
And from Al-A'mash: They include in them what does not belong to them. (4)

Yes...

(1): {And to Allah belong the best names}: So Allah Almighty has the Most Beautiful Names that have come in His Book and in the Sunnah of His Messenger ﷺ. Or we say: Some of them have come in the Book and the Sunnah.

The Prophet ﷺ said, as in the two Sahihs from the hadith of Abu Hurairah: "Indeed, Allah has ninety-nine names. Whoever enumerates them will enter Paradise." "Enumerates them" does not mean mere memorization; rather, it entails memorization, reflection, and acting according to their implications. So if you know that Allah is All-Seeing, then He should not see you except in a situation He loves. If you know that Allah is All-Hearing, then He should not hear from you except obedience or something permissible, not something forbidden. And so on for all the names.

Does the meaning of this hadith restrict these names to ninety-nine names? That is not the case. Rather, this merit and virtue are for whoever enumerates ninety-nine names from the names of Allah, the Glorified and Exalted, as evidence by what Imam Ahmad - may Allah have mercy on him - narrated from 'Abdullah ibn Mas'ud - may Allah be pleased with him - from the Messenger of Allah ﷺ, that the Prophet ﷺ said: "O Allah, I ask You by every name that is Yours, by which You have named Yourself, or You have revealed in Your Book, or You have taught to any of Your creation, or You have kept unto Yourself in the knowledge of the unseen with You."

Therefore, we say that some of them have come in the Book of Allah and in the Sunnah of His Messenger ﷺ. So the names of Allah are many, and they are the Most Beautiful Names. We have previously discussed in past lessons the permissibility of Tawassul (seeking means) by the names and attributes of Allah the Exalted, meaning that you call upon Allah the Exalted and seek means to Him by His Most Beautiful Names... {And to Allah belong the best names, so invoke Him by them}. So Allah the Exalted commanded us to call upon Him by His Most Beautiful Names... O Most Gracious, O Most Merciful, and other names.

(2): Ibn 'Abbas said in interpreting the saying of Allah the Exalted: {...And leave [the company of] those who practice deviation concerning His names}: He said: They associate partners (with Him). And it is also reported from Ibn 'Abbas - may Allah be pleased with them - that he said: "Deviation (Ilhad): Denial."

The root meaning of Ilhad in the Arabic language is: Inclination away from the right course.

So inclination, deviation, and swerving is Ilhad. Therefore, the Lahd (niche) in the grave is called so because it is inclined. So everyone who denies the names of Allah the Exalted, or denies them or their meanings, falls into this deviation - we seek refuge in Allah. Whoever denies these names in totality or in detail is included in this verse.

Similarly, the one who nullifies the meanings of these names, thus

denying the attributes of Allah the Exalted, and likewise the one who engages in improper interpretation (Ta'wil), all of these are included. So all of these have been censured by Allah the Exalted.

(3): And from him, meaning from Ibn 'Abbas: "They named Al-Lat from Al-Ilah (the God)." So those who deviate concerning the names of Allah the Exalted derived these names and applied them to other than Allah Almighty, to their deities whom they worship besides Allah the Exalted. "And Al-'Uzza from Al-'Aziz (the Almighty)."
Similarly, it is mentioned in the books of Tafsir: "And Manat from Al-Mannan (the Bestower)."

(4): And from Al-A'mash (who is Sulayman): "They include in them what does not belong to them." As came from Ibn 'Abbas - may Allah be pleased with them - in what has preceded.

It contains issues:

The First: Affirmation of the Names (of Allah).
The Second: Their being Most Beautiful (Husna). (1)
The Third: The command to call upon Him by them.
The Fourth: To abandon those who oppose from among the ignorant deviators.
The Fifth: Interpretation of deviation concerning them. (2)
The Sixth: The threat against whoever deviates.

Yes...

(1): The Second: "Their being Most Beautiful," meaning that Allah the Exalted is described with all attributes of perfection and majesty, Glory be to Him.
He also mentioned:

(2): "Interpretation of deviation":
And it is as we indicated from the statements of the commentators, like Ibn 'Abbas and others.

(3): And he mentioned in the Sixth: "The threat against whoever deviates": And we mentioned that nullification (Ta'til) is included in deviation, because it is a form of denial, and it is reported from Ibn 'Abbas that deviation is denial.

Chapter: It Should Not Be Said: "As-Salamu 'ala Allah" (Peace be upon Allah) (1)
In the Sahih: On the authority of Ibn Mas'ud - may Allah be pleased with

him - who said: "When we were with the Prophet ﷺ in prayer, we used to say: 'As-Salamu 'ala Allah min 'ibadihi (Peace be upon Allah from His slaves), As-Salamu 'ala fulan wa fulan (Peace be upon so-and-so and so-and-so).' So the Prophet ﷺ said: 'Do not say: As-Salamu 'ala Allah (Peace be upon Allah), for indeed, Allah is As-Salam (The Source of Peace).'" (2)

(1): As-Salam (Peace) is the greeting of Islam, and it is the greeting of the people of Paradise. The Imams - may Allah have mercy on them - have compiled chapters and sections in their books, as Imam Al-Bukhari - may Allah have mercy on him - did in his Sahih in the Book of Al-Adab (Good Manners), and likewise in Al-Adab Al-Mufrad, he compiled chapters on the jurisprudence of Salam (the Islamic greeting). The many should greet the few, the walking should greet the sitting, the rider should greet the walking, the young should greet the old. And also concerning initiating the greeting with the People of the Book, and the ruling on initiating the Salam, and likewise the ruling on returning the Salam, and also concerning spreading the Salam, like the hadith of Al-Bara' ibn 'Azib: "The Messenger of Allah ﷺ ordered us with seven things..." and he mentioned among them "spreading the Salam." And other hadiths reported in this great chapter of jurisprudence, which is the chapter of Salam.
The point of evidence in this chapter is not these jurisprudential topics, but rather the point is his statement: "Chapter: It Should Not Be Said: 'As-Salamu 'ala Allah'."

(2): He said: "In the Sahih" - and this hadith is found in Al-Bukhari and Muslim: "When we were with the Prophet ﷺ in prayer, we used to say: 'As-Salamu 'ala Allah min 'ibadihi (Peace be upon Allah from His slaves)'" and in a narration: "As-Salamu 'ala Allah qabla 'ibadihi (Peace be upon Allah before His slaves), As-Salamu 'ala fulan wa fulan (Peace be upon so-and-so and so-and-so).' So the Prophet ﷺ said: 'Do not say: As-Salamu 'ala Allah, for indeed, Allah is As-Salam.'" So the Messenger of Allah ﷺ taught us this matter: "Do not say: As-Salamu 'ala Allah." He explained the reason, saying: "For indeed, Allah is As-Salam." Imam Al-Bukhari - may Allah have mercy on him - compiled a chapter in his book, saying: "Chapter: As-Salam is one of the names of Allah the Exalted." ... As-Salam is one of the names of Allah the Exalted.
The author - may Allah have mercy on him - mentioned before this chapter a chapter on supplicating to Allah the Exalted by His names. So from the Most Beautiful Names of Allah is As-Salam (The Source of Peace). It is reported from the Messenger of Allah ﷺ that when he concluded his prayer, he would say: "O Allah, You are As-Salam, and from You is peace..." the well-known supplication.

And in this hadith, he said: "For indeed, Allah is As-Salam." And also, from the understanding of the Mother of the Believers, Khadijah - may Allah be pleased with her - as found in An-Nasa'i in his Sunan, that Jibril came to the Prophet ﷺ and said to him: "Indeed, Allah sends greetings (Salam) to Khadijah," and in a narration: "and from me." When the Messenger of Allah ﷺ conveyed this to her, what did she say? She did not say, "Upon Allah be peace." She said: "Indeed, Allah is As-Salam, and upon Jibril be peace, and upon you be peace." This is from her understanding - may Allah be pleased with her. The origin of the hadith is in Al-Bukhari but without this addition in the reply.
Therefore, "Indeed, Allah is As-Salam" - from the names of Allah the Exalted is As-Salam. So if a person wants to supplicate to Allah the Exalted regarding a matter related to the meaning of this name, he should say: "O Allah, grant me safety (sallimni)..." He calls upon Allah the Exalted by His name As-Salam: "Grant me safety..." just as he says, "O Most Gracious, have mercy on me," and "O All-Forgiving, forgive me," and so on... as pointed out by the eminent scholar Ibn Al-Qayyim - may Allah have mercy on him - in Bada'i' Al-Fawa'id.

It contains issues:

The First: Interpretation of As-Salam.
The Second: That it is a greeting.
The Third: That it is not suitable for Allah.
The Fourth: The reason for that. (1)
The Fifth: Teaching them the greeting that is suitable for Allah.

(1): He mentioned the Fourth: "The reason for that," for the Prophet ﷺ did not leave any good except that he guided us to it and explained it to us, and did not leave any evil except that he warned us from it and forbade us from it. When he forbade the Companions - may Allah be pleased with them - he said: "Do not say: As-Salamu 'ala Allah." He mentioned the reason for that, i.e., the cause, saying: "For indeed, Allah is As-Salam."

Yes..

Chapter: Saying: "O Allah, forgive me if You will." (1)
In the Sahih, on the authority of Abu Hurairah, that the Messenger of Allah ﷺ said: "None of you should say: 'O Allah, forgive me if You will; O Allah, have mercy on me if You will.' Rather, he should be firm in his request, for there is none to compel Allah." (2)
And in the Muslim (version): "And let him have great expectation, for nothing is too great for Allah to grant."

(1): After the author - may Allah have mercy on him - cited supplicating to Allah the Exalted by His Most Beautiful Names and mentioned what relates to one of the names of Allah the Exalted, he appended these chapters and said: "Chapter: Saying: 'O Allah, forgive me if You will'": So is it permissible or prohibited? Is it commanded or forbidden?

(2): He said: "In the Sahih," meaning in Al-Bukhari and also in Muslim, on the authority of Abu Hurairah - may Allah be pleased with him - that the Messenger of Allah ﷺ said: "None of you should say: 'O Allah, forgive me if You will; O Allah, have mercy on me if You will.'" And this, unfortunately, is common on tongues. The righteous speak it, perhaps even the Mujahideen speak it, saying: "May Allah grant victory to the Mujahideen, if Allah wills." "May Allah grant you victory, if Allah wills." These "if Allah wills" phrases common on the tongues of many are the same as "O Allah, forgive me if You will," they are the same as "O Allah, have mercy on me if You will."
So the Prophet - peace and blessings be upon him - forbade this formulation in supplication. Why? Because if you ask a created being and request something from him... "Give me this," "Take this," "Go with this"... he might do it out of shyness from you, he might do it out of fear of you, he might do it for various reasons, because he is created; compulsion might enter regarding him.
But the matter with the Creator, Glory be to Him, is different from that. For Allah the Exalted will not grant you except by His wisdom, and He will not withhold from you except for a wisdom that He knows. So do not say, "If You will." Be firm in the request, and being persistent in supplication to Allah the Exalted is among the acts that draw one closer to Allah Almighty. So say: "O Allah, grant victory to the Mujahideen," and do not say, "if Allah wills." "O Allah, open (blessings/gates) for us," "O Allah, destroy our enemies," and so on.
He mentioned the reason for that: "Rather, he should be firm in his request, for there is none to compel Allah." As we mentioned.

It contains issues:

The First: The prohibition of making exceptions in supplication. (1)
The Second: Clarification of the reason for that. (2)
The Third: His saying: "Rather, he should be firm in his request."
The Fourth: Having great expectation.
The Fifth: The justification with this matter.

(1): He said in the issues: "The First: The prohibition of making exceptions in supplication." Some scholars held this view, and this is what Shaykh 'Abd al-Rahman Al-Hafid chose in Fath Al-Majid. He said:

"It is not permissible to make exceptions in supplication." He mentioned the prohibition of making exceptions in supplication, and a number of scholars have chosen this opinion.

(2): He said: "The Second: Clarification of the reason for that," for the Prophet ﷺ, when he forbade that, explained the reason, which is what we mentioned and pointed to.

Yes...

Chapter: One Should Not Say: "My slave" and "My female slave." (1)
In the Sahih, on the authority of Abu Hurairah - may Allah be pleased with him - that the Messenger of Allah ﷺ said: "Let not any one of you say: 'Feed your Rabb (Lord),' 'Serve water to your Rabb,' but he should say: 'My Sayyid (master)' and 'My Mawla (master).' And let not any one of you say: 'My 'Abd (slave)' and 'My Amat (female slave),' but he should say: 'My Ghulam (boy),' 'My Fatat (girl),' and 'My Ghulam (servant).'" (2)

To begin, we say: Perhaps some students of knowledge read a chapter like this, study it, discuss it, and read such hadiths, study them, and perhaps memorize them, but they do not feel the practical application of them in reality. So by the grace of Allah the Exalted, when this blessed state (Saudi Arabia) was established, it revived the religion. It revived the chapter of ruling by the law of Allah the Exalted and seeking judgment by the law of Allah the Exalted. It also revived religious practices, including Zakat and its collection, which had not been the case for a long time. Likewise, in the chapter of Jihad and fighting the disbelievers of all types and kinds. Also, concerning the appointment of judges and muftis to whom people resort for issues and events. Also, concerning the return to the (Islamic) Dirhams and Dinars that were used in the early period of Islam.
And among these chapters that it revived and brought to life by the grace, bounty, and generosity of Allah the Exalted is the chapter of captives and enslavement. So it revived this matter which was distant from minds; it was perhaps on the shelves of libraries, and some students of knowledge might pass by it without feeling its practical application.
Here, the Prophet ﷺ teaches the Ummah regarding some matters related to slaves and female slaves, as we will come to.
This matter is only felt by the student of knowledge here in the abode of Islam. And even in these days, whoever lived outside the abode of Islam could not imagine that this matter is a reality today, experienced by the children of Islam in the abode of Islam by the grace of Allah the Exalted.

(1): This chapter, when the author - may Allah have mercy on him - said: "Chapter: One Should Not Say: 'My slave' and 'My female slave'": This chapter is among those related to verbal prohibitions. This is a great chapter from the chapters of knowledge. Allah the Exalted says: {Do not say [to the Prophet], "Ra'ina" but say, "Unthurna"...} [Al-Baqarah: 104]. So Allah the Exalted forbade a saying which is correct linguistically, but perhaps some enemies of the religion, namely the Jews, used it in the sense of foolishness, so the people of Islam were forbidden from conforming to them. The Prophet ﷺ says: "Do not say such and such, but say such and such..." These are also from verbal prohibitions.

(2): Here he says: "Let not any one of you say: 'Feed your Rabb (Lord),' 'Serve water to your Rabb' - meaning the master - 'but he should say: 'My Sayyid (master)' and 'My Mawla (master).' And let not any one of you say: 'My 'Abd (slave)' and 'My Amat (female slave),' but he should say: 'My Ghulam (boy),' 'My Fatat (girl),' and 'My Ghulam (servant).'" His saying "your Rabb" is correct linguistically. Similarly, "my 'Abd" and "my Amat" are also correct linguistically. But to safeguard the sanctity of Tawhid, and to exalt Allah the Exalted as came in previous chapters, and to block the means to shirk, the Prophet ﷺ forbade uttering these words, following his habit in guiding his companions - may Allah be pleased with them - to choose the correct expressions.
We will also come in some upcoming chapters to what relates to verbal prohibitions.

It contains issues:

The First: The prohibition of saying "My slave" and "My female slave."
The Second: The slave should not say to his master "My Rabb," and it should not be said to him "Feed your Rabb."
The Third: Teaching the first party (the master) to say "My boy," "My girl," and "My servant." (1)
The Fourth: Teaching the second party (the slave) to say "My master" and "My protector." (2)
The Fifth: Alerting to the intended meaning, which is the realization of Tawhid even in expressions.

(1): He said: "The Third: Teaching the first party," meaning the master, to say: "My boy," "My girl," and "My servant." So whoever owns a male slave should not say to him "my 'Abd," but rather say "my Ghulam." Whoever owns a female captive should not say "my Amat," but rather say "my Fatat."

(2): Then he said: "The Fourth: Teaching the second party," meaning the owned slave, so he should not say "my Rabb," but rather say "my Sayyid" and "my Mawla." So whoever has servants should begin teaching them these matters and teach them the correct expressions that do not violate the sanctity of Tawhid or from which something that harms his Tawhid is understood.

Chapter: One Who Asks by Allah Should Not Be Refused (1)
On the authority of Ibn 'Umar - may Allah be pleased with them - who said: The Messenger of Allah ﷺ said: "Whoever asks you by Allah, then give him. And whoever seeks refuge by Allah, then grant him refuge. And whoever invites you, then respond to him. And whoever does you a favor, then repay him. But if you do not find anything to repay him with, then supplicate for him until you think that you have repaid him." Narrated by Abu Dawud and An-Nasa'i with a sound chain. (2)

Yes...

(1): He said: "Chapter: One Who Asks by Allah Should Not Be Refused." Even though such an issue originally should be addressed in books of Fiqh, he mentioned it here - may Allah have mercy on him - to exalt Allah Almighty. "Chapter: One Who Asks by Allah Should Not Be Refused" - so exalting Allah, and this is part of Tawhid. The author - may Allah have mercy on him - mentioned this chapter in the Book of Tawhid.

(2): On the authority of Ibn 'Umar - may Allah be pleased with them - who said: The Messenger of Allah ﷺ said: "Whoever asks you by Allah, then give him." This is obligatory, within one's capacity and ability, and as long as it does not involve disobedience to Allah Almighty. Some people give without being asked, as it is said: The generous one gives before being asked. So how about if he is asked...
Imam Al-Dhahabi - may Allah have mercy on him - mentioned in Siyar A'lam Al-Nubala', about Al-Ahnaf ibn Qays - may Allah have mercy on him: His nephew asked him for money one day, and Al-Ahnaf wept. The nephew thought it was due to stinginess and greed, so he retracted his request and said, "O my uncle, leave this..." He said to him: "I only wept because I left you until you had to ask. I left you until you were exposed to the humiliation of asking. Otherwise, it would have been more appropriate for him to give him before he initiated the request."
So among people are those like that. And among people are those who do not give unless asked. So if a beggar asks him, he gives him... As for the beggar, {So do not repel the one who asks} [Ad-Duha: 10]. And among people are those who do not give to those who ask them except if they ask by Allah, due to this hadith, the hadith of the Prophet ﷺ: "Whoever

asks you by Allah, then give him." A command that implies obligation. And among people - we seek refuge in Allah - are those who do not give anyone, even if he asks by Allah Almighty - may Allah protect us and you from the likes of them.

He said: "And whoever seeks refuge by Allah, then grant him refuge." It is reported in Al-Bukhari that when the daughter of Al-Jawn was brought to the Messenger of Allah ﷺ, she said: "I seek refuge in Allah from you." So he ﷺ said: "You have sought refuge with the Great One; go back to your family." And in a narration: "You have sought a mighty refuge." So whoever seeks refuge by Allah, then grant him refuge. It is obligatory upon you to hasten to abandon what he sought refuge from.

He said: "And whoever invites you, then respond to him." This is among the rights of a Muslim upon his fellow Muslim, as mentioned in the two Sahihs: "Respond to the invitation when you are invited." But the commentators - may Allah have mercy on them - differed regarding responding to the invitation. Some specified the invitation that must be responded to as the wedding feast (Walimah). As for other than that, it is recommended and desirable.

He said: "And whoever does you a favor, then repay him. But if you do not find anything to repay him with, then supplicate for him until you think" - and it is also vocalized with fatha: tharu meaning 'you know,' and it came in a narration: "until you know" - confirming the vocalization with fatha - "that you have repaid him." So repaying a kindness with a kindness is something the Book and the Sunnah have guided us to. {Is the reward for good [anything] but good?} [Ar-Rahman: 60]

Similarly, it was from his guidance to reciprocate. Also from the guidance of his companions - may Allah be pleased with them. And among the kindnesses they would reciprocate was good news. Whoever came to them with good news, they would reward him by giving him what they had in their hands, or something from their clothing, as came in the hadith of Ka'b, agreed upon.

And among people are those who do not reciprocate for a good deed or kindness presented to them, and this is not a praiseworthy action. The Prophet ﷺ guided us, as in this hadith, to good reciprocation.

Rather, among people - and this is the worst of them, the third category - are those who repay a good deed with an evil one - we seek refuge in Allah. This is ingratitude for the favor and contrary to chivalry. As it is said:

> I taught him archery every day,
> But when his arm became strong, he shot me.

It is said, and the common version is: "when it became strong" with a shin, but it is said in correcting that that archery does not require strength, but rather accuracy...

> And how many times I taught him the composition of poetry,
> But when he uttered a line of poetry, he satirized me.

We seek refuge in Allah...

It contains issues: (1)
The First: Granting refuge to whoever seeks refuge by Allah.
The Second: Giving to whoever asks by Allah.
The Third: Responding to the invitation.
The Fourth: Reciprocating for a favor.
The Fifth: That supplication is a recompense for one who cannot do more than that.
The Sixth: His saying: "Until you think that you have repaid him."

Yes..

(1): He said: "The First: Granting refuge to whoever seeks refuge by Allah." "The Second: Giving to whoever asks by Allah." And all of that is from exalting Allah, and it is from Tawhid.

Chapter: One Should Not Ask by the Face of Allah Except for Paradise (1)
On the authority of Jabir - may Allah be pleased with him - who said: The Messenger of Allah ﷺ said: "One should not ask by the Face of Allah except for Paradise." Narrated by Abu Dawud. (2)

(1): He said: "Chapter: One Should Not Ask by the Face of Allah Except for Paradise." There is no contradiction between what the author - may Allah have mercy on him - mentioned in this hadith of Jabir: "One should not ask by the Face of Allah except for Paradise," and what is reported from the Messenger of Allah ﷺ in Ibn Ishaq, Al-Tabarani, and others, that when he was driven out of Al-Ta'if and met with what he met, as you know from the books of biography, he supplicated to Allah the Exalted with a supplication, and among it was: "I seek refuge by the light of Your Face..." until he said: "...lest Your anger descend upon me." So the Prophet ﷺ sought refuge by the light of the Face of Allah Almighty for something other than Paradise.
Is there a contradiction? There is no contradiction. Why? Because the intended meaning of the hadith "One should not ask by the Face of Allah except for Paradise" is: the most sublime matters. So one should not ask by the Face of Allah for trivial worldly matters - we seek refuge in Allah. Rather, one should ask by the Face of Allah for Paradise and what brings

close to it of saying and action. And one should seek refuge by the Face of Allah from the Hellfire and what brings close to it of saying and action.

(2): In this hadith is an affirmation of one of the attributes of Allah the Exalted, which is the attribute of the Face for Allah the Exalted. The evidences are recurrent (Mutawatir) in the Book of Allah and in the Sunnah of His Messenger ﷺ regarding the affirmation of the attribute of the Face for Allah the Exalted. {But the Face of your Lord, full of majesty and honor, will remain forever.} [Ar-Rahman: 27] The pronoun (Dhu) is not referring back to "your Lord"; if it were, it would have been Dhi because it would be referring back to a genitive noun. But He said: {Dhu Al-Jalali wal-Ikram} referring back to "the Face." {And there will remain the Face of your Lord} - so in that is evidence for affirming the attribute of the Face for Allah the Exalted. Just as in this hadith there is evidence for affirming the attribute of the Face for Allah the Exalted. This is what Ahl al-Sunnah wal-Jama'ah affirm, contrary to the Mu'tazilah, the Ash'aris, and those who follow their path.

Yes..

It contains issues:

The First: The prohibition of asking by the Face of Allah except for the ultimate objectives.
The Second: Affirmation of the attribute of the Face.

Yes.. And this is what we have mentioned.

Good. And Allah the Exalted knows best, and may Allah send prayers and peace upon our Prophet Muhammad, and upon his family and all his companions, and may Allah reward you with good.

Audience Questions

Question: The questioner says: Do those known as "professional beggars" fall under the saying of Allah, the Exalted: {And as for the petitioner, do not repel [him]} [Ad-Duha: 10]?

Answer: Yes, these individuals fall under the saying of Allah, the Exalted. It is authentically reported in a narration from the Messenger of Allah ﷺ that a man gave charity, and it was said to him, "Today you gave charity to a rich person." Then he gave charity another time, and it was said, "Today you gave charity to an adulteress." Then he gave charity again, and it was said, "You gave charity to a thief." He placed and gave the

charity for the sake of Allah Almighty, regardless of whether it ended up in the hands of liars or thieves. He is not dealing with this petitioner or this beggar, but rather with the Lord of the worlds who commanded him to be good.

I have known some virtuous people who generalized the concept of this verse even to animals like cats and others. When they come, having smelled the food, he would say, {And as for the petitioner, do not repel [him]}, and he would give them from his food.

Question: What is the ruling on saying: "We ask You by Your Beautiful Names and Your Exalted Attributes"?

Answer: We say: There is nothing wrong with that. It has come in the transmitted supplications to ask Allah, the Exalted, by His Beautiful Names and His Exalted Attributes.

Question: The questioner says: If a man, after the Islamic greeting (As-Salamu Alaykum), uses these phrases: "Sabah al-khayr" (Good morning) or "Masa' al-khayr" (Good evening)... Are these phrases correct?

Answer: We say: Some contemporary scholars concerned with verbal prohibitions have mentioned that this phrase is criticized because its origin is from the Magians (Zoroastrians) who believed in two gods: a god for evil and a god for good, light and darkness. So they would say "Sabah al-khayr" (Morning of good) and "Sabah an-noor" (Morning of light), and the like.

Question: The questioner says: There is a widespread matter that many brothers have fallen into, which is bringing young children who have not reached the age of discernment to the mosques. Is this action correct or not?

Answer: We say: There is no harm in that. Rather, this is from the guidance of the Prophet ﷺ. He prayed – as reported in Muslim – while carrying Umamah (his granddaughter), and in a narration: "I saw the Prophet ﷺ on the day of the conquest of Mecca and Umamah was on his shoulder." As came in the hadith of Abu Qatadah Al-Ansari in Muslim. This indicates, as An-Nawawi – may Allah have mercy on him – said, the permissibility of bringing children to mosques. The Prophet ﷺ sometimes hastened or shortened some of his prayers upon hearing a child's cry, fearing that the mother might be preoccupied with her child.
As for the hadith: "Keep the children and the insane away from the mosques," this is not authentic; rather, it is fabricated and has no basis. As the saying goes:

> The young among us grow up, upon what his father was accustomed to.

The principle is to raise boys to attend mosques and witness the prayers. However, this does not conflict with teaching and guiding them to the etiquettes of entering mosques.

Question: The questioner says: What is the travel distance that permits breaking the fast during Ramadan?

Answer: We say: The scholars – may Allah have mercy on them – have differed regarding the travel distance that permits the concessions of travel, such as breaking the fast, shortening prayers, wiping over socks and khuffs for more than a day and night, and other concessions. The correct opinion among the scholars, Allah willing, is the opinion of Shaykh al-Islam Ibn Taymiyyah – may Allah have mercy on him – that whatever is customarily considered travel is considered travel. This matter differs from one country to another. Perhaps in a specific country, thirty kilometers is considered travel – an area thirty kilometers away from their city is considered travel. In another region or country, even a hundred kilometers or more is not considered travel. This refers back to the custom of each country and to those concerned with travel, like taxi drivers and the like. Their custom is what is referred to, not the custom of someone who never travels, who might consider any exit beyond the city buildings as travel, nor the custom of someone who travels every day and night, who might not consider long journeys that are difficult for people as travel in his custom. Rather, a middle course is taken.

Question: The questioner asks about the ruling on beating the Duff (tambourine).

Answer: We say: It is permissible for women to beat the Duff, as came in the hadith agreed upon (by Al-Bukhari and Muslim) when Abu Bakr – may Allah be pleased with him – entered upon the Mother of the Believers, 'Aishah, and there were two young girls singing (not professional singers) and beating the Duff. Abu Bakr, may Allah be pleased with him, rebuked them and said, "Musical instruments of Satan in the house of the Messenger of Allah ﷺ?!" The Messenger of Allah ﷺ said to him, "Leave them, O Abu Bakr, for every people has a festival, and this is our festival."
So, the Prophet ﷺ initially did not deny Abu Bakr's naming of the Duff as an instrument of Satan, but he made an allowance for such occasions and the like. Therefore, it is permissible for women during weddings and Eid celebrations. As for men, it is not permissible for them, due to his (the

Prophet's) affirmation of Abu Bakr's description of it as a mizmar (wind instrument/pipe) and not denying that to him.
It also came in a hadith that the Prophet ﷺ said, "Announce this marriage and beat the Duff for it." This command to beat the Duff is not directed at men, and it was not known or reported from the Companions of the Messenger of Allah ﷺ or those after them at all...
Likewise, when a woman came after the Prophet ﷺ returned from one of his battles and said, "I vowed to Allah that if He brought you back safely, I would beat the Duff before you." He said, "Fulfill your vow." If beating the Duff for women during weddings and Eid celebrations were forbidden, the Prophet ﷺ would not have commanded her to do so, nor would he have permitted her to fulfill her vow, since, as you know, a vow involving disobedience to Allah or something one does not own is not to be fulfilled.

Question: The questioner also asked about the ruling on clapping and whistling...

Answer: As for clapping, it is reported in Al-Bukhari that the Prophet ﷺ said, "Indeed, clapping is for women." Shaykh al-Islam Ibn Taymiyyah – may Allah have mercy on him – mentioned in Majmu' al-Fatawa, Volume 14, that clapping with the hands and beating the Duff are only done by effeminate men. He said, "This is only the practice of women." So clapping is of that nature.
As for whistling: It was part of the worship of Quraysh that they would clap and whistle at the Ka'bah (during the pre-Islamic period). If it is done as an act of worship, then it is forbidden. If it is a customary practice, then more than one scholar, such as Ahmad and others, have stated that it is disliked (makruh) but not forbidden (we mean whistling). It has been mentioned that it was a habit of the people of Lut (Lot).

And Allah, the Exalted, knows best. And may Allah send prayers and peace upon our Prophet Muhammad and upon his family and all his companions.

Lesson Twenty-Five

Chapter on What Has Been Mentioned Regarding "If Only" (Law)

1. The saying of Allah Almighty: "They say, 'If we had anything to say in the matter, none of us would have been killed here.'" (Surah Aal 'Imran: 154)

2. And His saying: "Those who said about their brothers while they themselves stayed behind, 'If they had obeyed us, they would not have been killed.'" (Surah Aal 'Imran: 168)

3. In the Saheeh (collection of Muslim), from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: "Be eager for what benefits you, seek help from Allah, and do not be helpless. If something befalls you, do not say, 'If only I had done such and such, then such and such would have happened,' but say, 'Allah has decreed, and what He wills, He does,' for indeed, 'if only' opens the door to the work of Satan."

All praise is due to Allah, the One who honors those who obey Him and humiliates those who disobey Him. And prayers and peace be upon His Prophet and His chosen one, and upon his family, his companions, and those who followed him. To proceed:

We continue with you in explaining the Book of Tawheed, where the author - may Allah have mercy on him - said: Chapter on What Has Been Mentioned Regarding "If Only" (Law).

(1): The author, may Allah have mercy on him, said: Chapter on What Has Been Mentioned Regarding "If Only" (Law)): The definite article (al-) is prefixed to (law), but the meaning here is not definiteness.

This chapter is connected to the chapter on Divine Decree and Predestination (Al-Qada' wal-Qadar), as will become clear to us.

The believing, patient, and contented person who knows that everything is by divine decree does not say, regarding what he has missed of good or what has afflicted him of evil, "If only I had done such and such, then such and such would have happened." Rather, firstly, this is from the work of Satan, as mentioned in the text of the Hadith - as we will come to, Allah willing. Secondly, it is from the practical characteristics of the hypocrites. For Allah, Glorified and Exalted be He, has informed us about some of them that they say: "They say, 'If we had anything to say in the matter, none of us would have been killed here.'"

So Allah, Glorified and Exalted be He, clarified that these hypocrites, at the time of clashing ranks, during fighting, and when swords and spears are drawn, say "If only," and "If only," and "If only"... as happened from Mu'attib bin Qushayr, as Imam Ibn Ishaq - may Allah have mercy on him - narrated in the Sirah (biography), that he was the one who said this word when he was overcome by alarm and fear. He said: "If we had anything to say in the matter, we would not have been killed here." So

Allah, Glorified and Exalted be He, clarified and immortalized this word to repel and warn from the actions of these hypocrites, and the actions of those who follow their path and tread in their footsteps, by uttering such words to cause discouragement and spread alarming rumors among the believers.

As Ibn Ishaq also mentioned in the Sirah, that some hypocrites in the expedition of Tabuk said: "Do you think fighting the Banu al-Asfar (the Byzantines) is like fighting the Arabs amongst themselves? By Allah, it is as if tomorrow we see you tied up in chains." It came in some copies of the book Fath al-Majeed in our possession, from the Modern Library edition, that he said - meaning that hypocrite, according to what Ibn Ishaq narrated - "tied up in the mountains," and this is a typographical error that should be noted. So these hypocrites spread alarming rumors and plant scare-mongering among the believers, and from these alarming rumors is that they say: "If only we had taken shelter," "If only we had done such and such," "If only we had resorted to such and such..."

(2): As Allah, Glorified and Exalted be He, also said in the other verse which the author used as evidence: "Those who said about their brothers..." Someone might say: How did Allah, Glorified and Exalted be He, say about the hypocrites that they said to their brothers from the Muslims?
The answer is: Their brothers in appearance, because the hypocrites show Islam outwardly but conceal disbelief inwardly.

"Those who said about their brothers and stayed behind, 'If they had obeyed us, they would not have been killed.'" And this statement is the word of Abdullah bin Ubayy bin Salul, when he withdrew with a third of the army on the day of Uhud. He said: "He leaves my opinion, and his opinion for the opinion of the boys?!" He was referring to those who chose to go out to Uhud and not fortify themselves in Medina were the young Muslims, while the elder seniors chose to fortify themselves in Medina. So Abdullah bin Ubayy bin Salul said: "He leaves my opinion for the opinion of the boys?!" belittling their status and minimizing them, as is the habit of hypocrites in every time and place; they call the people of faith and good who carry the banner of Tawheed and Jihad "boys" and "youths," and describe them with what the Prophet (ﷺ) described the Khawarij with, that they are "young in age." And such was the state of Abdullah bin Ubayy bin Salul, the chief of the hypocrites, saying: "If they had obeyed us, they would not have been killed."

Allah, Glorified and Exalted be He, replies to him and his like: "Say, 'Then prevent death from yourselves, if you should be truthful.'" (Surah

Aal 'Imran: 168) For death is inevitable, it comes for every person. "Indeed, you are to die, and indeed, they are to die." (Surah Az-Zumar: 30) And whoever does not die by the sword will die by other means. The causes vary but death is one. If he is not killed or does not die in battle, he will die on his bed. In every place, his appointed time will come to him. So Allah, Glorified and Exalted be He, responds to this hypocrite, and to everyone who says his saying and speaks similarly to his speech: "Say, 'Then prevent death from yourselves, if you should be truthful,'" and they will never be able to do that.

The point of evidence from this verse and this deduction is the saying of "If only." So we find that the hypocrites say "If only" in the context of causing discouragement and in the context of objecting to fighting the enemies of Allah, Glorified and Exalted be He.

(3): He said: ((And in the Saheeh, meaning in Saheeh Muslim: from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: Be eager for what benefits you)): We find that the Shaykh here, may Allah have mercy on him, abbreviated the Hadith to the part relevant to the point of evidence. This is the methodology of a number of the people of knowledge, that they suffice with what is used as evidence for what they intended from the Hadith.

The beginning of the Hadith is: "The strong believer is better and more beloved to Allah than the weak believer." Here the believer is described as strong; this is a comprehensive description. It includes being strong in his faith, strong in his knowledge, strong in his mind, and strong in his body, combining all qualities of strength.

((The strong believer is better and more beloved to Allah than the weak believer, and there is good in every [believer]. Be eager for what benefits you, and seek help from Allah, and do not be helpless)) For helplessness is blameworthy both religiously and rationally.

We find that the Prophet (ﷺ) emphasized the prohibition here, saying: ((And do not be helpless. And if something befalls you, do not say, 'If only I had done such and such, then such and such would have happened')): We find that the Prophet (ﷺ) - as has passed with us from other Hadiths and as will come, Allah willing - when he prohibits us from something, he shows us the way out from that thing. He said: ((But say: 'Allah has decreed, and what He wills, He does.'))

All these matters, whether they are from good or from evil in our view and what appears to us as an opinion, are by the measures of Allah, the

Almighty. As came in the Hadith of Ibn Abbas - may Allah be pleased with them both - as reported by At-Tirmidhi: The Prophet (ﷺ) said to him: "O young boy, I shall teach you some words: Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. If you ask, ask Allah. If you seek help, seek help from Allah. And know that if the Ummah were to gather together to benefit you with something, they would not benefit you except with something that Allah has already decreed for you. And if they were to gather together to harm you with something, they would not harm you except with something that Allah has already decreed upon you. The pens have been lifted and the pages have dried." The pens have been lifted; Allah, Glorified and Exalted be He, has written the measures of everything - as will come with us. And the pages have dried. So everything is by decree.

And ponder the saying of the Prophet (ﷺ): ((They would not have benefited you)), ((They would not have harmed you)). He did not say "will not" (lan), because "lan" usually implies negation in the present and future, as in the language, whereas "lam" implies the past. It is as if this matter has already been written and finished. So "they would not have benefited you," "they would not have harmed you" except with something that Allah had written for you, or had written upon you.

Then the Prophet (ﷺ) said in this Hadith that is before us: ((For indeed, 'if only' opens the door to the work of Satan)): So the Prophet (ﷺ) clarified the reason for the prohibition of that, saying: ((For indeed, 'if only' opens the door to the work of Satan)) meaning in discontent, impatience, and lack of patience and acceptance.

Points Derived (Masaa'il):

The First: The explanation of the two verses in Surah Aal 'Imran.

The Second: The explicit prohibition against saying "If only" when something befalls you.

The Third: The reasoning for the issue that it opens the door to the work of Satan.

The Fourth: The guidance to good speech.

The Fifth: The command to be eager for what benefits, along with seeking help from Allah.

The Sixth: The prohibition against its opposite, which is helplessness.

(1) Mentioned in the Points: (The guidance to good speech): When the Prophet (ﷺ) forbade us from saying "If only I had done such and such, then such and such would have happened," he guided us to the good speech to say in this situation: "Allah has decreed, and what He wills, He does."

So if a Muslim is afflicted with a trial, or an accident befalls him, or the like, then he should either say good words or remain silent. If he cannot, and if his faith does not enable him to speak good, then he should ward off bad speech and remain silent. As came in the Hadith: "Whoever remains silent is saved," as reported by Ad-Darimi.

Yes...

Chapter on the Prohibition Against Cursing the Wind

From Ubayy bin Ka'b (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: "Do not curse the wind. If you see what you dislike, then say: 'O Allah, we ask You for the good of this wind, and the good of what is in it, and the good of what it has been commanded to do. And we seek refuge with You from the evil of this wind, and the evil of what is in it, and the evil of what it has been commanded to do.'" At-Tirmidhi graded it Hasan (good).

(1): He said: (Chapter on the Prohibition Against Cursing the Wind) The discussion in this chapter is close to the discussion in the chapter on the prohibition against cursing time. Why did the Prophet (ﷺ) prohibit cursing the wind? Because this curse might include cursing the One who brought this wind into existence. For this wind is commanded, and this wind is a creation of Allah, Glorified and Exalted be He, and He commanded it to go where it goes. So it is as if cursing the wind is directed towards the One who created it, Glorified and Exalted be He.

So we say: It would have been more appropriate for Imam Muhammad - may Allah have mercy on him - to have followed the chapter on the prohibition against cursing time with this chapter, due to their closeness in meaning.

(2): He said: ((From Ubayy bin Ka'b (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: Do not curse the wind. If you see from it what you dislike, then say: 'O Allah, we ask You for the good of this wind...')): We find here also that the Prophet (ﷺ), when he prohibited us from something, did not close all doors, but rather showed us the way out from that, which is to supplicate with this supplication.

We find this frequently in the legislation of Allah, the Almighty. Allah, Glorified and Exalted be He, did not prohibit something for us except that He permitted for us other things. When He prohibited adultery, He permitted marriage and possession of right-hand possessions. When He prohibited intoxicants, He permitted water, milk, and juice, and so on. When He prohibited the family of the Prophet (Ahl al-Bayt) from taking from Zakat, He permitted for them to take from the Khums (one-fifth) of the spoils of war, and so on...

It is incumbent upon the caller to understand this from the objectives of the legislation of Allah, the Almighty, so that he becomes well-versed in calling (to Islam); that when he closes certain matters for people, he should provide them with an exit from those matters, provide them with an alternative, and provide them with a solution. "For you have been sent to make things easy, and not to make things difficult." This is achieved frequently, rather it is not achieved as it is achieved in the Abode of Islam. Therefore, you must strive with utmost effort in calling people to emigrate to the Abode of Islam, where the forbidden is prohibited and the lawful is permitted - unlike the abodes of the Taghuts (false gods/tyrants), where perhaps lawful things are forbidden and forbidden things are permitted - we seek refuge with Allah. So you must close every door in front of people except the door of the Islamic State, and call them: "Come to the Abode of Islam."

Yes...

Points Derived (Masaa'il):

The First: The prohibition against cursing the wind.

The Second: The guidance to beneficial speech when a person sees what he dislikes.

The Third: The guidance that it (the wind) is commanded.

The Fourth: That it may be commanded for good, and it may be commanded for evil.

(1) (The guidance to beneficial speech): As we mentioned in the previous chapter: The guidance to good speech.
(2) Then he said: (The guidance that it is commanded): He clarified the reason and cause for the prohibition against cursing the wind, that it is commanded by the Creator, Glorified and Exalted be He.

Then the author, may Allah have mercy on him, said:

Chapter on the Saying of Allah Almighty: "They think about Allah thoughts of ignorance, saying, 'Is there anything for us [to have done] in the matter?' Say, 'Indeed, the matter belongs completely to Allah.' They conceal within themselves what they do not show you. They say, 'If we had anything to say in the matter, none of us would have been killed here.' Say, 'Even if you had been inside your houses, those decreed to be killed would have come out to their death beds.' [It is] so that Allah may test what is in your breasts and so that He may purify what is in your hearts. And Allah is Knowing of that within the breasts." (Surah Aal 'Imran: 154)

And His saying: "...Those who assumed about Allah an assumption of evil. Upon them is a misfortune of evil..." (Surah Al-Fath: 6)

Ibn al-Qayyim said regarding the first verse: This assumption was interpreted as [the belief] that He, Glorified be He, would not grant victory to His Messenger, and that His matter would dwindle. And it was interpreted as [the belief] that what afflicted him (the Prophet) was not by the decree and wisdom of Allah. So it was interpreted as denying the wisdom and denying the divine decree, and denying that the matter of His Messenger would be completed and that He would make him prevail over all religion. And this is the assumption of evil that the hypocrites and polytheists assumed in Surah Al-Fath. This was only an assumption of evil because it was an assumption other than what is befitting to Him, Glorified be He, and what is befitting to His wisdom, His praise, and His true promise.

So whoever assumes that He gives dominance to falsehood over truth in a lasting manner through which the truth dwindles, or denied that what occurred was by His decree and His measure, or denied that His decree entails perfect wisdom deserving of praise upon it, but rather claimed that it was for a mere will (without wisdom), then "that is the assumption of those who disbelieve, so woe to those who have disbelieved from the Fire." [Surah Sād: 27]

Most people assume about Allah an assumption of evil regarding what specifically concerns them and regarding what He does to others. None is saved from that except the one who knows Allah, His names, His attributes, and the requisite of His wisdom and His praise. So let the intelligent, sincere advisor to himself pay attention to this, and let him repent to Allah and seek His forgiveness for assuming an evil assumption about his Lord.

If you were to examine whomever you examine, you would find in him resentment towards the divine decree, and blaming it, and [thinking] that it should have been such and such - some doing so a little and others a lot. Examine yourself: Are you safe?

"If you escape from it, you will have escaped from a tremendous thing,

But I do not think you will escape."

Yes...

We reckon - and Allah, Glorified and Exalted be He, knows best - that it would have been more appropriate if this chapter came after the chapter "What has been mentioned regarding 'If only'", because the evidences are consistent, and likewise the topic and meaning are one.

(1) The author, may Allah have mercy on him, mentioned the evidences that the disbelievers and hypocrites assume about Allah an assumption of evil, and they assume about Allah thoughts of ignorance. What is this corrupt assumption? What is the assumption of ignorance that Allah, Glorified and Exalted be He, called in the other verse "an assumption of evil"?

It is that they assumed that this tremor which occurred in one of the incidents - as mentioned by Al-'Allamah Ibn al-Qayyim, may Allah have mercy on him, and also mentioned by Shaykh al-Islam Ibn Taymiyyah and others who explained and interpreted these verses - when this tremor occurred in one of the battles, they assumed that it was the decisive factor, that the state was for the disbelievers over the Muslims, and that Islam would inevitably dwindle - we seek refuge with Allah. They assumed that Allah, Glorified and Exalted be He, would not grant victory to His Messenger, nor grant victory to His religion, nor make it prevail over all religion - we seek refuge with Allah. They did not know that the days are alternating, "These days [of varying conditions] We alternate among the people..." (Surah Aal 'Imran: 140), meaning they prevail over us one time, and we prevail over them another time, as came in the Hadith of Ibn Abbas in the two Saheehs, in the story of Heraclius and Abu Sufyan. When he asked him questions about the Messenger of Allah (ﷺ), and among them was: "How is the war between you and him?" He said: "The war between us and him is seesaw; we prevail over him one time and he prevails over us another time." He (Heraclius) said: "Likewise, the Messengers are tested, then the outcome is theirs."

So Allah, Glorified and Exalted be He, may test the believers with a setback, a retreat, a withdrawal, at a specific time for a wisdom that He, Majestic is His Majesty, knows. So a Muslim should not assume about his Lord an assumption of evil. He should not assume about his Lord the assumption of ignorance. Rather, he should know that in that there are many wisdoms, among them: purification, discrimination, the taking of martyrs, and the elevation of ranks on the Day of Recompense.

The Prophet (ﷺ), as in the Hadith of Abdullah bin Amr as reported by Muslim, said: "There is no expedition or battalion that goes out and they gain booty and return safely except that they have been hastened two-thirds of their rewards. And there is no expedition or battalion that is unsuccessful and suffers casualties except that their rewards have been completed." So those who were struck and killed to the last man, let no one say that this happened to them due to deviation in methodology or misguidance or the like. Rather, the Prophet (ﷺ) affirmed that their rewards have been completed for them.

Likewise, what is in the two Saheehs from the story of the young boy. The victory of the young boy only came about when he was killed. When the king shot him with an arrow and killed him, the people believed due to the boy's supplication. Likewise, what happened after that in the story of the People of the Ditch; they were all killed and they did not establish a state. Would it be said about these people that they were upon misguidance or deviation, or the like?! It cannot be said. Likewise, what Muslim and others reported from Anas bin Malik - may Allah be pleased with him - that he mentioned about his uncle Haram bin Milhan, when he was stabbed, he took the blood and wiped it on his face and head and said: "I have won, by the Lord of the Ka'bah!" So he - may Allah be pleased with him - clarified that victory is not merely material gain or military triumph only. Rather, victory, success, and salvation are to remain firm upon the creed until death.

Therefore, the people of Sirah, like Imam Adh-Dhahabi - may Allah have mercy on him, reported from Ammar bin Yasir - may Allah be pleased with him - that he stood at Siffin with the spear in his hand, trembling due to his old age - may Allah be pleased with him - and he said: "I fought with this spear of mine three times with the Messenger of Allah (ﷺ), and here I am fighting the fourth time..." He said - may Allah be pleased with him: "By the One in whose hand is my soul, even if they fight us until they reach us to (the palm trees of) Hajar, I would know that we are upon the truth and they are upon falsehood." So he, may Allah be pleased with him, did not make prevailing at a specific time, or failure, or retreat, or defeat, or withdrawal a sign and proof of truth and falsehood. Rather,

even if they fight us until they reach us to Hajar, I would know that we are upon the truth and they are upon falsehood.

And likewise, the Muslim of today from the soldiers of the Islamic State says: By Allah, even if they fight us until they push us to the desert of Al-Anbar, we would know that we are upon the truth and they are upon falsehood.

Shaykh al-Islam Ibn Taymiyyah - may Allah have mercy on him - said, and how beautiful is what he said: "What will my enemies do to me? My paradise and my garden are in my chest; if I travel, they are with me and do not leave me. My imprisonment is seclusion, my killing is martyrdom, and my expulsion from my land is tourism" - meaning seclusion with the Lord of the worlds.

"When the final round concludes,

And the gathering of the hypocrite is slapped,

My sandal will remain elevated,

Above the heads,

If my head is raised,

On the knots of the shoulders."

This is how the heart of the believer should be, and this is how the belief of the believer should be: that he is between victory and martyrdom, between one of the two good outcomes. And he should not assume about his Lord like the assumption of the people of ignorance, like the assumption of the hypocrites - we seek refuge with Allah.

(2): Al-'Allamah Ibn al-Qayyim, may Allah have mercy on him, said - and this interpretation which Shaykh Muhammad bin Abdul-Wahhab cited and quoted from Ibn al-Qayyim is one of the most beautiful interpretations of these verses: "This assumption was interpreted as [the belief] that He, Glorified be He, would not grant victory to His Messenger, and that His matter would dwindle" - this is what we discussed. He also said: "And it was interpreted as [the belief] that what afflicted him was not by the decree and wisdom of Allah" - and this is also from the assumption of ignorance and the assumption of evil, and this is from lack of belief in Divine Decree and Predestination. This will come in the chapter following this one, Allah willing.

Points Derived (Masaa'il):

The First: The explanation of the verse in Surah Aal 'Imran.

The Second: The explanation of the verse in Surah Al-Fath.

The Third: The information that these (evil assumptions) are innumerable types.

The Fourth: That none is saved from that except the one who knows the Names and Attributes, and knows himself.

(1) He said in the Points: (The information that these are innumerable types): Meaning the assumptions about Allah, Glorified and Exalted be He, the assumptions of ignorance, from these assumptions - we seek refuge with Allah - are what the author mentioned, quoting from Ibn al-Qayyim, may Allah have mercy on them.

Yes...

Chapter on What Has Been Mentioned Regarding the Deniers of Divine Decree (Al-Qadr)

And Ibn Umar said: "By the One in whose hand is the soul of Ibn Umar, if one of them had gold equivalent to Mount Uhud and then spent it in the cause of Allah, Allah would not accept it from him until he believes in the Divine Decree."

Then he used as evidence the saying of the Prophet (ﷺ): "Faith is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in the Divine Decree, its good and its evil." Reported by Muslim.

(1): Chapter on What Has Been Mentioned Regarding the Deniers of Divine Decree (Al-Qadr)): Meaning regarding the severe warning.

For the issue of Divine Decree (Al-Qadr) is one of the greatest issues of Tawheed. It is an issue in which the misguided have gone astray. There is no sect from the sects of misguidance - if you examine them - except that the issue of Divine Decree has infiltrated them, either through extremism or through negligence. The first thing people spoke about and delved into was Divine Decree, so the Prophet (ﷺ) forbade them and came out to them angry, as if pomegranate seeds had burst on his face from his anger - peace and blessings be upon him.

Safety in such an issue is to say: "Everything is from our Lord." We believe in what has come regarding the Divine Decree, its good and its

evil, and we stop at the point where the Companions - may Allah be pleased with them - and the predecessors of the Ummah stopped. And we do not say with our opinions and from our own minds regarding the Divine Decree what has not come in the Book of Allah or the Sunnah of His Messenger (ﷺ) in the understanding of the predecessors of the Ummah.

This matter is - as we have previously mentioned - what the Ahlus-Sunnah wal-Jama'ah are upon in taking a middle path between the misguided groups in this issue.

Among what is mentioned by people of history like At-Tabari and others, is that Al-Qadi Abdul-Jabbar Al-Hamadani, who was one of the heads of the Mu'tazilah - and the Mu'tazilah are a sect from the misguided sects that had absorbed the issue of Qadariyyah (deniers of decree) from the Qadariyyah - entered upon As-Sahib Ibn Abbad, who was one of the rulers, and with him was Al-Ustadh Abu Ishaq Al-Isfara'ini, who was one of the Imams of the Sunnah. When he saw Abu Ishaq, Al-Qadi Abdul-Jabbar said: "Glory be to the One who is far exalted above immorality" - alluding to Abu Ishaq, regarding the saying of Ahlus-Sunnah: That Allah, Glorified and Exalted be He, has decreed all measures, their good and their evil. So he claims that Allah did not decree immorality. And therefore, it came in the Hadith reported by Abu Dawud that the Prophet (ﷺ) said: "The Qadariyyah are the Magians of this Ummah." How did he liken them to the Magians? Because the Magians say there are two gods: the god of good, who is light, and the god of evil, who is darkness. Similarly, those who denied the Divine Decree and said that Allah, Glorified and Exalted be He, did not decree evil.

So Al-Qadi Abdul-Jabbar said: "Glory be to the One who is far exalted above immorality." Al-Ustadh Abu Ishaq answered him: "Glory be to the One in whose dominion nothing occurs except what He wills!" He answered him immediately, without hesitation or stuttering. So nothing occurs in the dominion of Allah, the Almighty, except what Allah, Glorified and Exalted be He, has willed.

But we differentiate between two types of will: There is the legislative will (Al-Mashi'ah Ash-Shar'iyyah) and the universal will (Al-Mashi'ah Al-Qadariyyah / Al-Kawniyyah).

So he said: "Glory be to the One in whose dominion nothing occurs except what He wills!" So Al-Qadi said to Al-Ustadh, objecting to him: "Or is Allah able to be disobeyed? Or does Allah will to be disobeyed?!" Al-Ustadh answered him: "Or is our Lord disobeyed by compulsion?!" If

he says that Allah, Glorified and Exalted be He, did not will disobedience in the universal sense, then - we seek refuge with Allah - our Lord was disobeyed against His will and by compulsion, and this is the falsest of falsehood...

So Abu Ishaq retorted to him, saying: "Or is our Lord disobeyed by compulsion?!" He (Al-Qadi) said, posing a problem: "Or does Allah deprive me of guidance, then decree punishment upon me? Has our Lord done good or has He done wrong?!" He says: "Has our Lord done good or has He done wrong?!" He (Abu Ishaq) answered him immediately - may Allah have mercy on him - saying: "If He deprived you of what is your right, then He has done wrong. But if He deprived you of what is His (i.e., His favor), then He specifies with His mercy whom He wills," Glorified and Exalted be He.

He says: If Allah, Glorified and Exalted be He, were to enter the people of the heavens and the earth into the Fire - as mentioned in an Athar (narration) - He would not have wronged them in that, Glorified and Exalted be He. They are His creation. He is the One who created them from nothing, clothed them, provided for them, and bestowed favors upon them. So if He, Glorified and Exalted be He, willed to enter us all into the Fire, He would not have done wrong, Glorified and Exalted be He; because the creation is His creation, Glorified and Exalted be He, and He specifies with His mercy whom He wills.

Therefore, it came in the Hadith that the Prophet (ﷺ) said: "No one's deeds will enter him into Paradise." They said: "Not even you, O Messenger of Allah?" He said: "No, not even me, unless Allah covers me with His bounty and mercy." So the Prophet (ﷺ) negated the preposition of exchange (باء العِوَض). The deed is not an exchange for Paradise. Rather, the righteous deed is a cause for entering Paradise. The preposition of causality (باء السَبَبِيَّة) is not negated here in the Hadith of the Messenger of Allah (ﷺ); rather, what is negated is the preposition of exchange. The methodology of Ahlus-Sunnah wal-Jama'ah is moderation in the issue of Divine Decree and Predestination between the Jabriyyah (fatalists) and the Qadariyyah (deniers of decree). And as has passed with us, the human being and the servant has a will, but it is subsumed under the will of Allah, Glorified and Exalted be He.

(2): The author, may Allah have mercy on him, used as evidence the Hadith of Ibn Umar which Muslim reported in his Saheeh. This is the long Hadith of Jibril (Gabriel). When Ibn Umar was asked about some people in Iraq - and their leader was Ma'bad Al-Juhani - who were acquiring knowledge, worshipping Allah, and memorizing the Qur'an, but

they were saying: "There is no Divine Decree; the matter is undecided (Anf)." When that reached Abdullah bin Umar, he said: "Convey to those that they are free from me and I am free from them, until they believe in the Divine Decree, its good and its evil." Then he said:

"By the One in whose hand is the soul of Ibn Umar, if one of them had gold equivalent to Mount Uhud and then spent it in the cause of Allah, Allah would not accept it from him until he believes in the Divine Decree."

(3): Then he used as evidence the Hadith of the Prophet (ﷺ) - and this is from the author's abbreviation, may Allah have mercy on him - when he said, when he (the Prophet) answered Jibril: "Faith is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in the Divine Decree, its good and its evil." So the Prophet (ﷺ) made belief in the Divine Decree one of the pillars and foundations of Iman (faith) in the Sunnah. And a person's Islam is not valid except by believing in the Divine Decree, its good and its evil. This is apparent from the statement of Ibn Umar, that he inclined towards declaring the Qadariyyah as disbelievers.

But we should point out here an important matter:

Not everyone who falls into disbelief is actually charged with disbelief. And not everyone who falls into innovation is actually charged with innovation. And not everyone who falls into sin is actually charged with sin. Why?

Because there are among the Imams whom the masters of Tawheed, the revivers of creed, used as evidence and invoked mercy upon, praised them and narrated from them, who might have been tainted with some of these innovated beliefs that constitute disbelief. For example, Qatadah bin Di'amah As-Sadusi - may Allah have mercy on him and be pleased with him - who was among the scholars of the Tabi'in (successors), except that he held the belief of Qadr (in the sense of the Qadariyyah?), but he was not from their prominent leaders. And similarly, many Imams might have been tainted with an innovated belief that constitutes disbelief or does not constitute disbelief, like Ikrimah, for example, the freed slave of Ibn Abbas, was also accused of holding the view of the Ibadhiyyah, that he was upon the opinion of the Khawarij. And similarly, a number of the people of knowledge were accused of accusations, like Al-Hasan bin Salih, who was accused of the accusation of I'tizal (Mu'tazilism) or taking up the sword (Khawarij). Also, Imam Ibn Hazm was accused of Jahmism in the Names and Attributes. Also, Imam Al-Bayhaqi spoke with the

speech of the Ash'aris. Similarly, the case of Imam An-Nawawi, and also Al-Hafidh Ibn Hajar, and before them Imam Abu Hanifah, who was upon the Madhhab of Murji'at al-Fuqaha', and others and others... If you were to examine the biographies of those from whom the Imams of Tawheed narrate, you would find in many of them that they held innovations, either innovations that constitute disbelief or those that do not. Fairness dictates that you apply to those what the later Imams applied to them: How did they judge them? How did they weigh them with a decisive scale? This is how you follow their example, and you do not precede all those Imams by making your own Ijtihad and applying a statement that those Imams established as a principle but did not apply to the situation you are facing.

So Abdullah bin Umar - may Allah be pleased with them - declared Ma'bad Al-Juhani a disbeliever, and declared the Qadariyyah disbelievers.

And from Ubadah bin As-Samit that he said to his son: "O my son, you will not taste the flavor of faith until you know that what has befallen you was not to miss you, and what has missed you was not to befall you. I heard the Messenger of Allah (ﷺ) say: 'Indeed, the first thing Allah created was the Pen. He said to it: Write. It said: My Lord, what shall I write? He said: Write the measures of everything until the Hour is established.' O my son, I heard the Messenger of Allah (ﷺ) say: 'Whoever dies upon other than this, he is not from me.'"

And in a narration of Ahmad: "Indeed, the first thing Allah, the Exalted, created was the Pen. He said to it: Write. So it ran in that hour with what is to occur until the Day of Resurrection."

And in a narration of Ibn Wahb: The Messenger of Allah (ﷺ) said: "Whoever does not believe in the Divine Decree, its good and its evil, Allah will burn him in the Fire."

And in the Musnad and the Sunan, from Ibn Ad-Dailami, he said: "I came to Ubayy bin Ka'b and said: There is something in my heart regarding the Divine Decree. So he narrated to me something, hoping that Allah would remove it from my heart. He said: 'If you spent gold equivalent to Mount Uhud, Allah would not accept it from you until you believe in the Divine Decree, and know that what has befallen you was not to miss you, and what has missed you was not to befall you. And if you were to die upon other than this, you would be from the people of the Fire.' He said: So I went to Abdullah bin Mas'ud, Hudhayfah bin Al-Yaman, and Zayd bin Thabit, and each of them narrated to me something similar to that from the Prophet (ﷺ)." A Sahih Hadith. Reported by Al-Hakim in his Saheeh.

(1): Then the author, may Allah have mercy on him, used as evidence several narrations, among them the Hadith of Ubadah - may Allah be pleased with him - (that he said to his son: "O my son, you will not taste the flavor of faith until you know that what has befallen you was not to miss you, and what has missed you was not to befall you. I heard the Messenger of Allah (ﷺ) say: 'Indeed, the first thing Allah created was the Pen. He said to it: Write. It said: My Lord, what shall I write? He said: Write the measures of everything until the Hour is established.' O my son, I heard the Messenger of Allah (ﷺ) say: 'Whoever dies upon other than this, he is not from me.'") We find that the Companions - may Allah be pleased with them - and others among the virtuous, righteous, and scholars strive to advise the members of their household. "Protect yourselves and your families from a Fire..." (Surah At-Tahrim: 6). So do not suffice with removing ignorance from yourself, but remove it from yourself and the members of your household, and the most specific of the household are the children. We find that a number of Imams authored epistles of advice for their sons, as Al-Ghazali did in his advice to his son, as Ibn Al-Jawzi did in his advice to his son, as Ibn Rajab did in his advice to his son, and other Imams. So Ubadah - may Allah be pleased with him - advises his son, saying: "O my son! You will not taste the flavor of faith until you know that what has befallen you was not to miss you, and what has missed you was not to befall you": If a bullet comes near you, know that it was not destined to hit you; this is the decree of Allah, Glorified and Exalted be He. And if a missile comes upon you, know that it was not destined to miss you, and so on...

Why did he teach him this matter? He said: "I heard the Messenger of Allah (ﷺ) say: 'Indeed, the first thing Allah created was the Pen.'" And here is an issue that the people of knowledge - may Allah have mercy on them - mention in their books, especially the books of creed, as the commentator of At-Tahawiyyah did: Did Allah, Glorified and Exalted be He, create the Pen before the Throne, or did He create the Throne before the Pen? What is the first of creations? This is an issue from the issues of creed. Some people of knowledge held that the first of creations is the Pen, using this Hadith and other Hadiths that came with this wording as evidence: "Indeed, the first thing Allah, Glorified and Exalted be He, created was the Pen."

But the correct view is the other opinion, that Allah, Glorified and Exalted be He, created the Throne before the Pen. The Throne is the first of creations, due to what came in Saheeh Muslim from the Hadith of Abdullah bin Amr, may Allah be pleased with them both, that the Prophet (ﷺ) said - and he mentioned that Allah, Glorified and Exalted be He,

decreed the measures before He created the heavens and the earth by fifty thousand years, and His Throne was upon the water.

The meaning of the Hadith of Ubadah that is before us: "Indeed, the first thing Allah created was the Pen" means that when Allah created the Pen at the beginning of its creation, He said to the Pen this speech. He said to it: "Write. It said: My Lord, what shall I write? He said: Write the measures of everything until the Hour is established." So all matters, their good and their evil, their major and minor aspects, their minute details, Allah, Glorified and Exalted be He, has written them and decreed them. This is the belief of Ahlus-Sunnah wal-Jama'ah, contrary to the belief of the people of falsehood.

And others... Then he said to him: "O my son, I heard the Messenger of Allah (ﷺ) say: 'Whoever dies upon other than this, he is not from me.'" As reported by Abu Dawud.

(2): Similarly, he reported what supports this narration or this report from several chains and several versions, some of which confirm others. "Indeed, the first thing Allah, the Exalted, created was the Pen. He said to it: Write. So it ran in that hour with what is to occur until the Day of Resurrection." And all these Hadiths confirm one another. Therefore, the author, may Allah have mercy on him, said: And he mentioned something similar to that from Abdullah bin Mas'ud, Hudhayfah, and Zayd bin Thabit, and all of them narrated to me something similar to that from the Prophet (ﷺ), meaning from the speech of the narrator.

Points Derived (Masaa'il)

The First: Clarifying the obligation of believing in the Divine Decree.

The Second: Clarifying the manner of believing in it.

The Third: The invalidation of the deeds of whoever does not believe in it.

The Fourth: The information that no one will taste the flavor of faith until he believes in it.

The Fifth: Mentioning the first thing Allah created.

The Sixth: That it (the Pen) ran with the measures in that hour until the establishment of the Hour.

The Seventh: His (the Prophet's) disavowal of whoever does not believe in it.

The Eighth: The practice of the Salaf in removing doubts by asking the scholars.

The Ninth: That the scholars answered him with what removed his doubt, and that was that they attributed the speech solely to the Messenger of Allah (ﷺ).

(1) Mentioned among the Points: (The practice of the Salaf in removing doubts by asking the scholars): When he was asked, and he went to one of the Companions of the Prophet (ﷺ), and he was directed to Abdullah bin Umar - may Allah be pleased with them both, so he asked him about that. Similarly, what came in the question to Ubayy bin Ka'b - may Allah be pleased with him - and other Companions.

(2) Mentioned among the Points: (That the scholars answered him with what removed his doubt. What is it that removes doubt? He said: (And that was that they attributed the speech solely to the Messenger of Allah (ﷺ)): And we have been commanded not to prefer the saying of anyone, whoever it may be, over the saying of Allah and the saying of His Messenger.

And Allah, Glorified and Exalted be He, knows best. And may the prayers and peace of Allah be upon our Prophet Muhammad, and upon his family and all his companions. And may Allah reward you with good.

Lesson Twenty-Six

Chapter: What Has Been Mentioned Regarding Those Who Make Images (1)

From Abu Hurairah (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) said: Allah the Almighty said: ("And who is more unjust than one who tries to create the like of My creation? Let them create a mere grain, or let them create a mere wheat grain, or let them create a mere barley grain.") Reported by both Al-Bukhari and Muslim. (2)

In the name of Allah, the Most Gracious, the Most Merciful. All praise is to Allah, the One who honors those who obey Him and humiliates those who disobey Him. And prayers and peace be upon His Prophet and

chosen one, and upon his family, his companions, and those who follow them in righteousness. To proceed:

We continue with you in the book "Kitab At-Tawheed," where the author - may Allah have mercy on him - said: Chapter: What Has Been Mentioned Regarding Those Who Make Images

Yes...
(1) The author, may Allah have mercy on him, mentioned in the book "Kitab At-Tawheed" this chapter: "What Has Been Mentioned Regarding Those Who Make Images," meaning the warning against that and the severe threat associated with it.

The fact that this chapter, which is one of the jurisprudential chapters, is included in the "Book of Tawheed" or in the chapters of Tawheed is because, as we have previously discussed, the first shirk that people fell into was because of statues, and what they did in creating images of righteous servants so that they could be strengthened to perform acts of obedience and emulate them whenever they remembered them by seeing those images and statues. So this was the first step of Satan's steps in distorting the religion of Allah, the Glorified and Exalted, and diverting worship to other than Allah, the Mighty and Majestic.

The hadiths prohibiting image-making and warning against it are numerous in the Sunnah of the Messenger of Allah (peace be upon him). The people of knowledge have mentioned that images are of different categories, and the prohibited images included in this are images of beings with souls, whether human or animal, as stated in the hadith of Ibn Abbas (may Allah be pleased with them). They are of categories:

The first category: Those that have a shadow, meaning three-dimensional figures. These are prohibited if they are in the form of a human, animal, or any being with a soul.

The second type of images are drawn pictures. Drawing beings with souls by hand is prohibited and falls under the prohibition mentioned in these hadiths.

As for the third category: Some contemporaries have included it, while others have not. This is the issue of photographic images. Some contemporaries leaned towards the view that the general prohibition includes these images as well, while others leaned towards the view that the prohibition does not include these images; because the reason for prohibition, as mentioned in these hadiths, is "those who try to imitate the creation of Allah."

The author, may Allah have mercy on him, mentioned the reason for that in his points. The imitation (mudaha'ah) occurs in three-dimensional statues and also occurs in drawing, meaning resembling and imitating what Allah, the Glorified and Exalted, has created. As for modern photography, which is called photographic or by other names, there is no imitation, simulation, or resemblance, because it is the very creation of Allah itself, but it is reflected and captured, like a mirror reflects the image of what Allah created, but it does not capture it. This type of photography is described as a reflection that is captured. In any case, this is from the matters of ijtihad where differing opinions are acceptable.

(2): He mentioned from Abu Hurairah (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) said: Allah the Almighty said: So this is a Hadith Qudsi (sacred hadith).
("And who is more unjust than one who tries to create the like of My creation?" And in that also is the reason for the prohibition: imitation. "Let them create a mere grain, or let them create a mere wheat grain, or let them create a mere barley grain." And in this is a glorification of the Creator, the Mighty and Majestic, for there is no creator except Him, the Mighty and Majestic. The fact that these image-makers cannot do that indicates the prohibition of making images.

And for both of them (Al-Bukhari and Muslim) from Aisha (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) said: "The people who will receive the severest punishment on the Day of Resurrection will be those who try to imitate the creation of Allah." (1)

And for both of them from Ibn Abbas: I heard the Messenger of Allah (peace be upon him) say: "Every image-maker will be in the Fire, and a soul will be created for every image he made to punish him with it in Hell." (2)

And for both of them from him, marfu'an (attributed to the Prophet): "Whoever makes an image in this world will be tasked with blowing a soul into it, and he will never be able to do so." (3)

And Muslim (reports) from Abu Al-Hayyaj who said: Ali (may Allah be pleased with him) said to me: 'Shall I not send you on the same mission that the Messenger of Allah (peace be upon him) sent me? Do not leave an image without effacing it, and no raised grave without leveling it.'" (4)

(1): Also, in the hadith of Aisha: "The people who will receive the severest punishment on the Day of Resurrection will be those who try to imitate the creation of Allah." So image-making is from the major sins,

due to the severe threat associated with it. However, if a Muslim commits this sin, he is under the will of Allah, the Glorified and Exalted. If He punishes him, he will be among the most severely punished from among the monotheists who commit major sins. If the people of Tawheed are punished for major sins, immorality, and disobedience, then the most severely punished among these monotheists who commit major sins, if they are punished, are the image-makers.

(2): And for both of them, meaning Al-Bukhari and Muslim, from Ibn Abbas (may Allah be pleased with them) who said: I heard the Messenger of Allah (peace be upon him) say: "Every image-maker is in the Fire." And this is a severe threat.
"A soul will be created for every image he made to punish him with it in Hell." Meaning because of it.

(3): And for both of them from them, marfu'an, meaning attributed to the Prophet (peace be upon him): "Whoever makes an image in this world will be tasked with blowing a soul into it, and he will never be able to do so." And this is part of the punishment that he is tasked with blowing a soul into it, but he is not one who can blow (a soul), so he is punished for his imitation of the creation of Allah, the Glorified and Exalted.

(4): And for Muslim, meaning in his Sahih, from Abu Al-Hayyaj (may Allah have mercy on him) who said: Ali (may Allah be pleased with him and be pleased with him) said to me: ("Shall I not send you on the same mission that the Messenger of Allah (peace be upon him) sent me?") So in that is a clear statement that the Prophet (peace be upon him) sent him for that. For what? ("Do not leave an image without effacing it.") This is in some narrations of the hadith; it mentions 'image' and specifically states 'image.' ("...without effacing it.") So it is obligatory to efface images. And if the head is removed, then there is no image, as mentioned in the hadith.
("...and no raised grave without leveling it.") So the Prophet (peace be upon him) ordered him, to block the means to shirk, to efface images and to level graves to the ground, and that they should not be raised more than a hand-span. For raising structures over graves is a means that leads to the veneration of these graves and their occupants, and then drawing near to them with some act of worship - we seek refuge in Allah.

Points:
First: The severe strictness regarding those who make images.
Second: Pointing out the reason, which is lacking proper respect towards Allah, due to His saying: ("And who is more unjust than one who tries to create the like of My creation?").

Third: Pointing out His power and their inability by His saying: ("Let them create a mere grain, or a mere wheat grain, or a mere barley grain.").
Fourth: The explicit statement that they are the people who will receive the severest punishment. (1)
Fifth: That Allah creates for every image a soul with which the image-maker will be punished in Hell.
Sixth: That he is tasked with blowing a soul into it.
Seventh: The command to efface them if they are found.

(1): He mentioned in the points: Fourth: The explicit statement that they are the people who will receive the severest punishment. We mentioned the restriction, why? To reconcile the texts, and that the people who will receive the severest punishment are the disbelievers and hypocrites. As for the one who makes images, if he is upon Tawheed, then he is the most severely punished among the people of major sins, or among the people of major sins.

Chapter: What Has Been Mentioned Regarding Frequent Swearing (1)
And the saying of Allah the Almighty: ("And guard your oaths.") (2)
From Abu Hurairah (may Allah be pleased with him) who said: I heard the Messenger of Allah (peace be upon him) say: "Swearing (by Allah) may promote the sale of goods but blots out the blessing." Reported by both Al-Bukhari and Muslim. (3)
And from Salman: That the Messenger of Allah (peace be upon him) said: "There are three whom Allah will not speak to, nor will He purify them, and for them is a painful punishment: a promiscuous old man, a destitute who is arrogant, and a man who made Allah his commodity; he does not buy except with his oath, and he does not sell except with his oath." Reported by At-Tabarani with a Sahih chain. (4)

Yes...
(1): The author, may Allah have mercy on him, said: Chapter: What Has Been Mentioned Regarding Frequent Swearing. So from Tawheed, and from glorifying Allah, the Glorified and Exalted, is that one should not swear by Him, the Glorified and Exalted, except for important matters.

(2): And the saying of Allah the Almighty: ("And guard your oaths.") At-Tabari, may Allah have mercy on him, and others from the people of Tafsir mentioned that it means: Do not neglect its expiation. If a person swears an oath and then sees something better than it, as came from the Prophet (peace be upon him): ("Then he should break his oath and do what is better,") and in a narration: ("Then he should do what is better and expiate for his oath.")

So oaths must be guarded, meaning one should not neglect the expiation if he breaks his oath. The expiation is only obligatory when two matters combine: First: Swearing, and second: Breaking the oath.
If he swears and then breaks it, the expiation becomes obligatory upon him. Or if he resolves to break it, then the expiation becomes obligatory.
As for one who swears and someone else breaks it for him, then the expiation is not obligatory on either of them, although it is obligatory upon the other to fulfill it and honor the oath of a Muslim, for it is from the rights of Muslims upon each other.
This is the view of some commentators in interpreting this verse. As for the other opinion or the other view: What was reported from Ibn Abbas (may Allah be pleased with them): ("And guard your oaths") meaning He prohibited them from swearing.
The principle is that a person should not swear, or should not swear frequently. It was reported from some of the righteous, like Abu Hanifah, that he would not swear, and if he swore, he would give a dinar in charity, if he swore truthfully he would give a dinar in charity, so that he would guard his oaths.
These two interpretations can be reconciled. When He prohibited them from swearing, or if they swore frequently, perhaps they would frequently break their oaths, and afterwards not expiate for their oaths. So Allah, the Glorified and Exalted, commanded them not to swear frequently, and then whoever swears, if he breaks it, he must expiate for his oath, and that is guarding his oath.

(3): The author, may Allah have mercy on him, mentioned the hadith of Abu Hurairah (may Allah be pleased with him and be pleased with him) which was reported by both in the two Sahihs. He said: I heard the Messenger of Allah (peace be upon him) say: ("Swearing (by Allah) may promote the sale of goods"): A seller might say: "By Allah, I was given such and such for this commodity," or "By Allah, I bought it for such and such," leading to the circulation of this commodity and its purchase from him.
He said: ("but blots out the blessing."): Even if his oath causes that commodity to circulate, it contains loss and lack of blessing.

(4): And from Salman - it is likely that he is Al-Farisi (may Allah be pleased with him), and it is likely that he is Ibn 'Amir (may Allah be pleased with him) - that the Messenger of Allah (peace be upon him) said: ("There are three whom Allah will not speak to"): So speech is an attribute from the attributes of Allah, the Exalted, which the texts have consecutively reported and which the people of the Sunnah and the Jama'ah affirm for Allah, the Glorified and Exalted. And it is eternal, and

(also) speech with letters and sound, meaning that Allah, the Glorified and Exalted, speaks whenever He wills and to whomever He wills, the Glorified and Exalted.
So when the Prophet (peace be upon him) mentioned that these, Allah will not speak to them, it indicates by implication that Allah, the Glorified and Exalted, speaks to the people of His obedience.
("There are three whom Allah will not speak to, nor will He purify them, and for them is a painful punishment.") So these three punishments befall these categories:
The first: A promiscuous old man, and "Asheimt" means advanced in age. In another narration: ("An old man who is an adulterer"). And you know that sins are multiplied, and some are worse than others. If a young man commits adultery, this is a major sin from the major sins, but if an old, senile man commits adultery, this sin is greater. Why? Because the motive for the sin is less in his case. As for the young man, the motive of desire is strong in his case; perhaps he fears Allah and is conscious of Allah, but his desire overcomes him - we seek refuge in Allah - so he falls into that sin. This is a major sin, but greater than it is an old man for whom the motives for adultery are few, and despite that, he commits this sin, indicating that he does not refrain from such sins - we seek refuge in Allah.
So whenever the motive for the sin is less, and the person does it and commits it, the greater this sin becomes.
Similarly, he said: ("And a destitute who is arrogant") meaning a poor person who is arrogant. If he were rich, the motive for arrogance would be greater in his case. So if a rich person is arrogant, he commits a major sin from the major sins, and as the Prophet (peace be upon him) said in Muslim: ("He will not enter Paradise who has in his heart the weight of a mustard seed of arrogance.") But if a poor person is arrogant, the motive for this sin is less in his case, so his sin is greater.
And in one of the narrations of the hadith: The Prophet (peace be upon him) mentioned the third: ("And a ruler (or a person in authority) who lies.") A person usually lies fearing some harm or the like, so why would a ruler, who possesses authority and command, lie? So the motive for the sin in his case is less, therefore if he lies, the sin or the burden upon him is greater.
In this narration, he said: ("And a man who made Allah his commodity.") How is that? He said: ("He does not buy except with his oath, and he does not sell except with his oath.") So the Prophet (peace be upon him) mentioned that one whose condition and description are like this is among those whom he mentioned in this severe threat.

And in the Sahih: From 'Imran bin Husain (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) said: "The best of my nation is my generation, then those who follow them, then those who follow them." 'Imran said: I do not know if he mentioned after his generation twice or thrice? Then he said: "Then after you will come people who will bear witness without being asked to bear witness, will betray and will not be trusted, will make vows and not fulfill them, and obesity will appear among them." (1)
And in it from Ibn Mas'ud (may Allah be pleased with him) that the Prophet (peace be upon him) said: "The best of people are my generation, then those who follow them, then those who follow them, then will come a people whose testimony will precede their oaths, and their oaths will precede their testimony." (2)
And Ibrahim (An-Nakha'i) said: "They used to beat us (when we were young) regarding testimony and keeping covenants when we were young." (3)

(1): He said: And in the Sahih, that is in Al-Bukhari and Muslim: That the Messenger of Allah (peace be upon him) said: ("The best of my nation is my generation, then those who follow them, then those who follow them.") 'Imran - the narrator of the hadith - said: ("I do not know if he mentioned after his generation twice or thrice?") And this, as we previously mentioned, is from the precaution of the narrator in what he narrates from the Messenger of Allah (peace be upon him) so as not to lie upon the Messenger of Allah (peace be upon him). So if he is in doubt, he mentions that doubt and points to it, and does not state it with certainty. So the Prophet (peace be upon him) mentioned the best of the early generations, then the second, then the third. And in most narrations, it is only three generations: The first, the time of the Companions (may Allah be pleased with them), then those after them, then those after them.
And from the narrations: ("The best of my nation"), ("The best of people"), but it is not in them "The best of generations is my generation" as is famous among many preachers and speakers.
He said: ("Then after you will come people who will bear witness without being asked to bear witness, will betray and will not be trusted, will make vows and not fulfill them, and obesity will appear among them.")
So he mentioned from the attributes of the times that come after the superior generations that these matters become abundant among their people. Among them: That they do not refrain nor fear Allah, the Glorified and Exalted. From the lightness of their Taqwa, piety, and faith is that they bear witness without being asked to bear witness, they swear without being asked to swear, they make vows and do not fulfill their vows... These are among what those people have.

And in the hadith reported by Imam Ahmad, may Allah have mercy on him, the Prophet (peace be upon him) said: "There will come upon the people years of deceit, in which the liar will be believed, and the truthful one will be disbelieved, the treacherous will be trusted, and the trustworthy will be betrayed, and the Ruwaibidah will speak." It was said: "And what is the Ruwaibidah, O Messenger of Allah?" He said: "The insignificant man who speaks about the affairs of the general public." So all of that is from the signs of the Last Hour.
He said: ("And obesity will appear among them.") So obesity is dispraised according to the Salaf of the Ummah (may Allah be pleased with them). Some of them even said: It is a burden in life and a stench after death.
The Salaf (may Allah be pleased with them) used to preserve their bodies just as they preserved their minds and their religions. And we have previously mentioned the hadith of Abu Hurairah (may Allah be pleased with him): ("The strong believer is better and more beloved to Allah than the weak believer, and in both there is good.") Strength includes physical strength, as well as military strength, and also faith-based and scholarly strength, and other types of strength.
And Imam Ash-Shafi'i, may Allah have mercy on him, said: "I have never seen an obese person who was intelligent except Muhammad bin Al-Hasan" - meaning Ash-Shaybani, may Allah have mercy on him - disparaging obesity.
And this dispraised obesity is the acquired obesity, whose motive and cause is luxury and excessive indulgence in the pleasures of this worldly life - we seek refuge in Allah.

(2): He said: And in it from Ibn Mas'ud (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("The best of people are my generation, then those who follow them, then those who follow them, then will come a people whose testimony will precede their oaths, and their oaths will precede their testimony.") Meaning due to the lightness of their religion and their lack of piety and fear of Allah, the Glorified and Exalted, and their lack of glorifying Allah, the Glorified and Exalted, by whom they swear.

(3): And Ibrahim (i.e., An-Nakha'i) said: ("They used to beat us regarding testimony and keeping covenants when we were young.") And in this is the disciplining of children, and that the Salaf (may Allah be pleased with them) would raise their children from a young age on noble character, manners, adherence to commands, and avoidance of prohibitions.

Points:
First: The instruction to guard oaths.

Second: The information that swearing promotes the sale of goods but blots out the blessing.
Third: The severe threat for one who does not sell except with his oath and does not buy except with his oath.
Fourth: Pointing out that the sin is greater when the motive is less.
Fifth: Disparaging those who swear without being asked to swear.
Sixth: His praise for the three or four generations, and mentioning what will happen after them. (1)
Seventh: Disparaging those who bear witness without being asked to bear witness.
Eighth: That the Salaf used to beat the young regarding testimony and keeping covenants.

(1): He mentioned in the points - may Allah have mercy on him: (Sixth: His praise for the three or four generations): We said that most narrations specify them as three generations, and mentioning what happens after them. And this is from the signs of his prophethood and the indicators of his prophethood.
And the preference for the three generations is a general preference, and it does not mean that there were no hypocrites among them, or those who committed major sins, or the like. But compared to those after them, they are less. So if there were some hypocrites in the army of the Prophet (peace be upon him), and some who committed major sins like adultery and theft, etc., then one should not demand that in this time there be an infallible army that does not make mistakes and from which no sins or disobedience emanate from some of its individuals or soldiers. This is not feasible. Rather, we strive, approximate, guide, clarify, and advise. But if that was not found in the best of generations, then whoever seeks it in this time is seeking something difficult.

Yes...

Chapter: What Has Been Mentioned Regarding the Guarantee of Allah and the Guarantee of His Prophet (1)
And His saying, the Exalted: ("And fulfill the covenant of Allah when you have taken it, and do not break oaths after their confirmation.") (2)
And from Buraidah who said: Whenever the Messenger of Allah (peace be upon him) appointed a commander over an army or a battalion, he would advise him to have Taqwa of Allah and to be good to the Muslims with him. Then he would say: ("Fight in the name of Allah, in the cause of Allah. Fight those who disbelieve in Allah. Fight and do not be treacherous, do not be excessive, do not mutilate, and do not kill a child. When you meet your enemy from the polytheists, invite them to three things (or three matters). Whichever of them they respond to, accept it

from them and cease fighting them. Then invite them to Islam. If they respond, accept it from them. Then invite them to relocate from their land to the land of the Emigrants, and inform them that if they do so, they will have the same rights and duties as the Emigrants. If they refuse to relocate from it, then inform them that they will be like the Bedouin Muslims; the rule of Allah, the Exalted, which applies to the believers will apply to them, but they will not have a share in the spoils or the Fay' unless they fight alongside the Muslims. If they refuse, then ask them for the Jizyah. If they agree, then accept it from them and cease fighting them. If they refuse, then seek help from Allah and fight them.
And if you besiege the people of a fortress and they ask you to grant them the guarantee of Allah and the guarantee of His Prophet, do not grant them the guarantee of Allah and the guarantee of His Prophet, but grant them your guarantee and the guarantee of your companions; for indeed, if you violate your guarantee and the guarantee of your companions, it is less severe than violating the guarantee of Allah and the guarantee of His Prophet. And if you besiege the people of a fortress and they ask you to let them surrender according to the judgment of Allah, do not let them surrender according to the judgment of Allah, but let them surrender according to your judgment, for you do not know whether you will hit the judgment of Allah regarding them or not.") Reported by Muslim.

(1) Chapter: What Has Been Mentioned Regarding the Guarantee of Allah and the Guarantee of His Prophet. And glorifying the guarantee of Allah, the Glorified and Exalted, is from glorifying Allah, so it is from Tawheed.

(2): And His saying, the Exalted: ("And fulfill the covenant of Allah when you have taken it.") So Allah, the Glorified and Exalted, commanded the fulfillment of all covenants, pledges, and contracts. And if it is a covenant with Allah, the Glorified and Exalted, then the obligation is emphasized in that contract or covenant.

(3): He said: And from Buraidah (i.e., Al-Aslami, may Allah be pleased with him) who said: (Whenever the Messenger of Allah (peace be upon him) appointed a commander over an army or a battalion, he would advise him to have Taqwa of Allah and to be good to the Muslims with him.) So this is from the understanding and guidance of the leaders, that they advise the armies and battalions and remind them of what benefits them in this world and the Hereafter, which is Taqwa of Allah, the Mighty and Majestic, and they advise them to be good to those with them from the Muslims, meaning to be gentle with them and kind to them. And the Prophet (peace be upon him) warned against leaders who are characterized by harshness towards their subjects and by being oppressive.

He said: (When he appointed a commander over an army or a battalion) A battalion is less than four hundred, and an army is larger and more numerous than that.
Then after advising him to have Taqwa of Allah and to be good to the Muslims with him, he said: ("Fight in the name of Allah"): Meaning relying upon Allah.
("In the cause of Allah"): And this is the goal or the banner for Jihad in the cause of Allah.
For the validity of Jihad in the cause of Allah, two intentions are necessary:
The first intention: This is known as the specific intention. When the Prophet (peace be upon him) was asked, as in the hadith of Abu Musa Al-Ash'ari: ("A man fights for war booty, a man fights for fame, a man fights to show his position; which of them is in the cause of Allah?" He said: "Whoever fights so that the word of Allah is the highest, he is in the cause of Allah.") Meaning he fights to elevate the word of Allah, to implement the Shari'ah of Allah, the Glorified and Exalted. This is the specific intention.
As for the general intention: It is what is called the banner. Even if the intention is purely for Allah, the Glorified and Exalted, but he fights under an ignorant banner, then his death is a death of Jahiliyyah, as authentically reported from the Messenger of Allah (peace be upon him). And the Jahili banner is any banner that does not call to the implementation of the Shari'ah of Allah, the Glorified and Exalted, but rather calls to the implementation of man-made laws, opinions, and systems - we seek refuge in Allah.
("Fight in the name of Allah, in the cause of Allah. Fight those who disbelieve in Allah.") And this is a general command to fight all those who disbelieve in Allah, the Glorified and Exalted, as he said in the two Sahihs: ("I have been commanded to fight the people" - meaning all people - "until they testify that there is no god but Allah and that I am the Messenger of Allah, and they establish the prayer and give the Zakat. If they do that, their blood and wealth are protected from me except for its right, and their account is with Allah.")
So, all disbelievers may be fought, or it may be obligatory to fight them, except those whom Allah or His Messenger (peace be upon him) has exempted by a grant of security, or by a covenant of protection, and this includes matters of Dhimma, treaty, and the like. And faith: If they embrace Islam, then Islam erases what came before it. And it came in this hadith to cease fighting those who embrace Islam.
The Prophet (peace be upon him) advised them with instructions, including: Not to embezzle, for embezzlement is a major sin, as the Prophet (peace be upon him) informed that the man entered the Fire

because of a cloak he embezzled.
And embezzlement (Ghlul) is taking something from the spoils before the distribution, before the commander or the Imam or his deputy divides it; this is called embezzlement.
And also, the Prophet (peace be upon him) prohibited in this hadith treachery, and prohibited mutilation; meaning in the corpses, like cutting off noses, ears, and the like.
They - may Allah have mercy on them - agreed on the prohibition of embezzlement and the prohibition of treachery. But the scholars differed - may Allah have mercy on them - regarding mutilation; some disliked it and some said otherwise.
He said: ("And do not kill a child.") So the Prophet prohibited killing young children in this hadith and in other hadiths.
And he prohibited killing old, elderly people. Also, the prohibition of killing monks in their cells is reported, as well as the prohibition of killing women, and the chronically ill, meaning one whose illness is chronic and persistent with him. The prohibition of killing these has been reported as long as they do not assist in the fighting or participate in the fighting. If they assist in the fighting with wealth, or by themselves, or by opinion, then they are killed at that time, as the Prophet (peace be upon him) ordered the killing of Duraid bin As-Simmah, and he had reached, it is said, one hundred and twenty years. And also, when the Prophet (peace be upon him) saw a slain woman as in the Mursal of Abu Dawud, he said, denouncing that: "She should not have been fighting." It was understood from that that if she had fought, she would have been killed.
Then the Prophet (peace be upon him) instructed these commanders when he appointed them over an army or a battalion with matters: ("When you meet your enemy from the polytheists, invite them to three things (or three matters)." This doubt is from the narrator, as we previously mentioned, that they were cautious in attributing speech to the Messenger of Allah (peace be upon him), even though "things" and "matters" have the same meaning.
If they respond to one of these things, then they are granted it, and fighting ceases against them. The first of these things: Islam. If they embrace Islam, then they have what we have and upon them is what is upon us. Then they are commanded with a great obligation from the obligations of Islam, which is to relocate from their land to the land of the Emigrants, and this is the Hijrah. The meaning in this hadith is "the land of the Emigrants," meaning Medina. And from the understanding that comes in this hadith: That the Bedouins, if they do not fight Jihad and do not emigrate, they do not have a share in the spoils or the Fay', as some people of knowledge have stated.
("If they refuse, then ask them for the Jizyah. If they agree, then accept it

from them and cease fighting them.") And the jurists - may Allah have mercy on them - differed regarding which categories of disbelievers the Jizyah is offered to and accepted from. Some people of knowledge - may Allah have mercy on them - like Malik, generalized that to all disbelievers, and this is the chosen opinion of Shaykh Al-Islam Ibn Taymiyyah, may Allah have mercy on him. And some, like Ash-Shafi'i - and this is also attributed to Ahmad, may Allah have mercy on him - said that it is taken specifically from the People of the Book and those who have a resemblance to a book, like the Magians. The Prophet (peace be upon him) said and commanded that the Magians be included with the People of the Book, meaning in imposing the Jizyah upon them... If they submit to the rulings of Islam and pay the Jizyah, then at that point, fighting ceases against them ("until they give the Jizyah willingly while they are humbled.") [At-Tawbah: 29]
("If they refuse, then seek help from Allah and fight them.") So fighting comes after these stages. This is for those whom the call has not reached. As for those whom the call has reached, then if he wishes, he can take them by surprise, or if he wishes, he can call them repeatedly.
He said: ("And if you besiege the people of a fortress, and they ask you to grant them the guarantee of Allah and the guarantee of His Prophet.") And this is the evidence for this chapter. ("Do not grant them the guarantee of Allah and the guarantee of His Prophet.") Out of glorification for that, so that violating this guarantee does not occur, or acting contrary to it does not happen, causing the Muslim to fall into a major sin from the greatest major sins.
("But grant them your guarantee and the guarantee of your companions; for indeed, if you violate your guarantee and the guarantee of your companions, it is less severe than violating the guarantee of Allah and the guarantee of His Prophet.") He also said: ("And if you besiege the people of a fortress and they ask you to let them surrender according to the judgment of Allah, do not let them surrender according to the judgment of Allah, but let them surrender according to your judgment, for you do not know whether you will hit the judgment of Allah regarding them or not.") In this part of the hadith is a great benefit:
And it is evidence for the madhhab of the majority of the people of the Sunnah and the Jama'ah that the truth in matters of ijtihad is one, and the ruling of Allah in it is one, and that every mujtahid has a share (of correctness). But it is not said that every mujtahid is correct, as the Mu'tazilah and those like them say. So every mujtahid has a share, as the Prophet (peace be upon him) said in the two Sahihs: ("When a judge judges and strives and is correct, he has two rewards. And when he judges and strives and errs, he has one reward.") So he has a share from this ijtihad, but not every mujtahid is correct as the Mu'tazilah say. So the

truth is one in every issue and does not multiply. However, there are some matters in which there is the preferable, or the superior and the inferior, the good and the better, and there is the correct and the incorrect, and there is the obligatory and the major sin, and there is Islam and disbelief. So not every difference of opinion in an issue is of the same level. There are matters in which differing is acceptable, and there are matters in which differing is not acceptable. And Allah knows best.

Yes..

Points:
First: The difference between the guarantee of Allah and the guarantee of His Prophet, and the guarantee of the Muslims.
Second: The guidance to the lesser of two risks. (1)
Third: His saying: ("Fight in the name of Allah, in the cause of Allah.").
Fourth: His saying: ("Fight those who disbelieve in Allah.").
Fifth: His saying: ("Seek help from Allah and fight them."). (2)
Sixth: The difference between the judgment of Allah and the judgment of the scholars.
Seventh: That a Companion may judge according to his judgment when necessary, not knowing whether it conforms to the judgment of Allah or not. (3)

(1): He mentioned from the points: (Second: The guidance to the lesser of two risks.): So there is evil and there is a matter that is more evil. Violating the guarantee of a man and the guarantee of his companions is a sin, but greater than it is violating the guarantee of Allah and the guarantee of His Messenger (peace be upon him). Therefore, the discerning scholar is the one who knows the better of two good things and the lesser of two evils, as Shaykh Al-Islam Ibn Taymiyyah, may Allah have mercy on him, said.

(2): Similarly, he mentioned in the points: ("Seek help from Allah and fight them."): So we fight those who disbelieve in Allah with the support of Allah, the Glorified and Exalted, relying upon Allah, not by our own power and strength, but by the strength, power, and support of Allah, the Glorified and Exalted. Therefore, it is reported in the Athar: "O Allah, by You I advance, by You I attack," and in a narration: "By You I change situations, by You I advance, and by You I fight."

(3): Also, he mentioned in the points: (Seventh: That a Companion may judge according to his judgment when necessary, not knowing whether it conforms to the judgment of Allah or not.):
And in that is that the Companion is not infallible. And in it, some jurists

- may Allah have mercy on them - used it as evidence that the saying or action of a Companion is not a proof. And Allah knows best.

Chapter: What Has Been Mentioned Regarding Swearing an Oath Upon Allah (1)
From Jundub bin Abdullah (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) said: ("A man said: 'By Allah, Allah will not forgive so-and-so.' So Allah, the Mighty and Majestic, said: 'Who is he who swears by Me that I will not forgive so-and-so? Indeed, I have forgiven him and nullified your deed.'") Reported by Muslim. (2)
And in the hadith of Abu Hurairah, it is mentioned that the speaker was a devout worshipper. Abu Hurairah said: ("He spoke a word that destroyed his worldly life and his Hereafter.") (3)

(1): In some copies: Chapter: What Has Been Mentioned Regarding Swearing an Oath Upon Allah Without Knowledge. Swearing an oath upon Allah without knowledge, and this is what is prohibited. And from that is judging the end of people, or judging how they will die while they are still alive.

(2): So this man said to his companion - and they were from the Children of Israel, as mentioned in some narrations - he said: ("By Allah, Allah will not forgive so-and-so.") Some people of misguidance and deviation use this hadith as evidence to completely close the door of Takfir (declaring someone a disbeliever) in detail. They make Takfir part of this statement, and it is not so; rather, there is a difference between them. There is a difference between a person judging a man who has fallen into disbelief as a disbeliever, and saying about him, "By Allah, Allah will not forgive him." Why?
Because a disbeliever might embrace Islam at the end of his life and die upon Islam, so Allah, the Glorified and Exalted, admits him into Paradise. For deeds are judged by their endings. But if it is said, "Allah will not forgive so-and-so," and he is alive, even if he commits destructive sins, even if he commits acts of nullification (of Islam); what do you know, perhaps he repents in his last days and at the end of his life, so Allah, the Glorified and Exalted, forgives him.
And the story of these two men is mentioned: that this man would fall into and commit sins, and the other would advise him once and again, and he was from the worshippers. When he did not stop and did not desist from that sin, he said this word: ("By Allah, Allah will not forgive so-and-so.")
So Allah, the Mighty and Majestic, said: ("Who is he who swears by Me that I will not forgive so-and-so? Indeed, I have forgiven him and

nullified your deed.") This does not mean that a man saying to another man, "By Allah, Allah will not forgive so-and-so," that this wording is from the nullifiers of Islam, as evidenced by the fact that Allah, the Glorified and Exalted, nullified his deed. It does not indicate that; rather, He nullified his deed from the moment he spoke, and after that, he can initiate another righteous deed.

(3): And in the hadith of Abu Hurairah, it is mentioned that the speaker was a devout worshipper, as we mentioned. Abu Hurairah said: ("He spoke a word that destroyed his worldly life and his Hereafter.") And it came in the hadith from the Prophet (peace be upon him) that a man may speak a word that pleases Allah, the Glorified and Exalted, and because of it, he attains high ranks in Paradise. And a man may speak a word that angers Allah, the Glorified and Exalted, and because of it, he plummets into the Fire for seventy years. The origin of the hadith is in Al-Bukhari, and it was reported by some of the people of the Sunnah like Ibn Majah and others.

The author, may Allah have mercy on him, said:

Points:
First: The warning against swearing an oath upon Allah.
Second: That the Fire is closer to any one of us than his sandal strap. (1)
Third: That Paradise is likewise (close by a word). (2)
Fourth: In it is evidence for his saying: ("Indeed, a man may speak a word..." etc.
Fifth: That a man may be forgiven due to something that is among the most hated things to him.

(1) He mentioned in the points: (Second: That the Fire is closer to any one of us than his sandal strap.), (2) (Third: That Paradise is likewise (close by a word).):
And this is evidenced by what we mentioned from the hadith that a man may speak a word that pleases Allah and because of it he attains high ranks in Paradise. And similarly, he may speak a word that angers Allah and because of it he plummets into the Fire of Hell - we seek refuge in Allah.
So, indeed, Allah, the Glorified and Exalted, may elevate a Muslim slave in Paradise with few deeds and few words. And He may cause him to plummet into the Fire with insignificant words and deeds that he does not pay attention to or consider important. So let the Muslim be cautious, and seek help from Allah, and hold himself accountable for his words and deeds.

Yes...

Chapter: Not Seeking Intercession Through Allah Upon His Creation (1)
From Jubair bin Mut'im (may Allah be pleased with him) who said: A Bedouin came to the Prophet (peace be upon him) and said: "O Messenger of Allah, the souls are exhausted, the children are hungry, and the wealth is perished. So ask your Lord to send us rain, for we seek intercession through Allah upon you, and through you upon Allah." So the Prophet (peace be upon him) said: ("Subhanallah! Subhanallah! (Glory be to Allah! Glory be to Allah!)"). He kept glorifying Allah until it was recognized on the faces of his Companions. Then he said: ("Woe to you! Do you know what Allah is?! Indeed, the affair of Allah is greater than that. Indeed, He is not sought for intercession upon anyone of His creation.") And he mentioned the rest of the hadith. Reported by Abu Dawud. (2)

(1): In some copies: (Chapter: Not Seeking Intercession Through Allah Upon Anyone of His Creation).

(2): From Jubair bin Mut'im (may Allah be pleased with him) who said: A Bedouin came to the Prophet (peace be upon him). The Bedouin is an inhabitant of the desert. There are many hadiths that mention these Bedouins without naming them. The Bedouins are among the most ignorant people regarding the rulings of Allah, the Glorified and Exalted. This matter was not mentioned from anyone who accompanied the Prophet (peace be upon him) in his travels and his stays, but it was mentioned from a Bedouin that he came to the Prophet (peace be upon him) and said: "O Messenger of Allah, the souls are exhausted, the children are hungry, and the wealth is perished. So ask your Lord to send us rain, for we seek intercession through Allah upon you, and through you upon Allah." So the Prophet (peace be upon him) denounced some of his words. He said: ("Subhanallah! Subhanallah! (Glory be to Allah! Glory be to Allah!)"): And you know that Tasbih is to declare Allah, the Glorified and Exalted, free from what is not befitting His majesty and greatness.
He kept glorifying until it was recognized on the faces of his Companions. Then he said: ("Woe to you! Do you know what Allah is?! Indeed, the affair of Allah is greater than that. Indeed, He is not sought for intercession upon anyone of His creation.") So we find that the Prophet (peace be upon him) denounced the Bedouin here for seeking intercession through Allah upon anyone of His creation, but he did not denounce the opposite. And it is not permissible to delay clarification when it is needed. So it is permissible - and this is what the Bedouin did - to seek intercession through the Prophet during his lifetime. How is that?

To say to him: "O Messenger of Allah, supplicate to Allah for us..." Similarly, this matter is not restricted or limited to the Messenger of Allah (peace be upon him). There is no harm in saying to one who appears righteous: "Supplicate to Allah for us," or "Ask Allah, the Glorified and Exalted, for us," or "Ask Allah, the Glorified and Exalted, to send us rain," as 'Umar (may Allah be pleased with him) did with Al-'Abbas, as in Al-Bukhari.

Points:
First: His denial of the one who said: "We seek intercession through Allah upon you."
Second: His change (of expression) was recognized on the faces of his Companions because of this word.
Third: That he did not deny his saying: "We seek intercession through you upon Allah."
Fourth: Pointing out the explanation of "Subhanallah."
Fifth: That the Muslims asked him to pray for rain.

Yes...

Chapter: What Has Been Mentioned Regarding the Prophet's Protection of the Sanctuary of Tawheed and His Blocking the Paths to Shirk. (1)
From Abdullah bin Ash-Shikhkhir (may Allah be pleased with him) who said: I set out with a delegation from Banu 'Amir to the Messenger of Allah (peace be upon him). We said: "You are our sayyid (master)." He said: ("The Sayyid is Allah, Blessed and Exalted.") We said: "And the best of us in excellence, and the greatest of us in honor." He said: ("Say your word, or some of your word, and do not let Satan tempt you.") Reported by Abu Dawud with a good chain. (2)
And from Anas (may Allah be pleased with him): That some people said: "O Messenger of Allah, the best of us and the son of the best of us, our sayyid and the son of our sayyid." So he said: ("O people, say your word, and do not let Satan deceive you. I am Muhammad, the slave of Allah and His Messenger. I do not like that you raise me above the station that Allah, the Mighty and Majestic, has placed me in.") Reported by An-Nasa'i with a good chain. (3)

(1): The author, may Allah have mercy on him, mentioned: Chapter: What Has Been Mentioned Regarding the Prophet's Protection of the Sanctuary of Tawheed and His Blocking the Paths to Shirk. And this is from his guidance - and we have previously mentioned some of that. He prohibited people from exaggerating in praising him as the Christians exaggerated in praising Jesus, son of Mary, meaning they praised him and went to extremes in praise until they raised him above his station (peace

be upon him).
So the Prophet (peace be upon him) blocked all paths to shirk. And thus it is incumbent upon his followers and those who follow his path from the scholars, worshippers, righteous people, and mujahideen; to emulate the Messenger of Allah (peace be upon him) by placing before their eyes the protection and guarding of Tawheed from being breached, scratched, or nullified - we seek refuge in Allah.

(2): The author, may Allah have mercy on him, mentioned the hadith of Abdullah bin Ash-Shikhkhir (may Allah be pleased with him). He said: I set out with a delegation from Banu 'Amir to the Messenger of Allah (peace be upon him) when delegations came to him. We said: "You are our sayyid." He said: ("The Sayyid is Allah, Blessed and Exalted.") The people of knowledge - may Allah have mercy on them - differed, as this difference was transmitted by Al-'Allamah Ibn Al-Qayyim, may Allah have mercy on him, and others, on the issue:
Is it permissible to call one of the people who has status a "sayyid"?
There are two opinions: Some took the apparent meaning of this hadith and generalized it, saying it is not permissible to say "sayyid" about any of the people, or to say "our sayyid."
And some people of knowledge permitted it and used as evidence hadiths including that the Prophet (peace be upon him) said: ("Stand up for your sayyid") about Sa'd bin Mu'adh (may Allah be pleased with him) when he approached in the story of the Jews submitting to his judgment, as in Al-Bukhari and others. So the Prophet (peace be upon him) explicitly stated that Sa'd is from the sayyids of the Muslims. And the Prophet (peace be upon him) said about Al-Hasan: ("Indeed, this son of mine is a sayyid, and Allah will reconcile through him two great groups of the Muslims.") As reported by Ahmad. And similarly, he said about Fatimah: ("The sayyidah of the women of the people of Paradise.") And he said, as in the hadith of Abu Sa'id Al-Khudri: ("Al-Hasan and Al-Husain are the two sayyids of the youth of the people of Paradise.") and other hadiths that indicate the permissibility of using this term.
However, it is prohibited to use such terms of praise and commendation in the presence of a Muslim. But if he is praised in his absence, it is permissible, as long as there is no other corruption.
As for using the term "sayyid" for a disbeliever or a hypocrite: It is prohibited, due to the saying of the Prophet (peace be upon him): ("Do not say to the hypocrite 'sayyid,' for if he is a sayyid, you have angered your Lord.") (1) Reported by Abu Dawud.

(3) So the Prophet (peace be upon him), when he saw them successively praising him, denounced that and commanded them to limit their speech

and their praise so as not to raise him above his station, as he said: ("I do not like that you raise me above the station that Allah, the Mighty and Majestic, has placed me in.") This is the matter that the Prophet (peace be upon him) feared, and he blocked this door so that it would not lead to raising him to the level of lordship or divinity - we seek refuge in Allah. If that was prohibited for the most honorable of creation and the best of creation, then for others, it is more emphatically and primarily prohibited.

(1) And in a narration: ("Do not say to the hypocrite 'our sayyid,' for if he is your sayyid, you have angered your Lord.") Reported by Ahmad, Abu Dawud, and An-Nasa'i.

Points:
First: The warning to people against exaggeration.
Second: What should be said by one who is told: "You are our sayyid." (1)
Third: His saying: ("Do not let Satan tempt you"), even though they were only speaking the truth.
Fourth: His saying: ("I do not like that you raise me above my station.")

Yes..
(1) From the points, he mentioned: (Second: What should be said by one who is told: "You are our sayyid."): He should follow the example of the Messenger of Allah (peace be upon him) and forbid them from that in a manner similar to his response (peace be upon him).

Chapter: What Has Been Mentioned Regarding the Saying of Allah the Exalted: ("They did not esteem Allah with the esteem due to Him. And the earth altogether will be within His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Glory be to Him and exalted is He above what they associate with Him.") [Az-Zumar: 67] (1)
From Ibn Mas'ud (may Allah be pleased with him) who said: A rabbi from the rabbis came to the Messenger of Allah (peace be upon him) and said: "O Muhammad! We find that Allah will place the heavens upon one finger, the earths upon one finger, the trees upon one finger, the water upon one finger, the soil upon one finger, and the rest of the creation upon one finger, then He will say: 'I am the King.'" So the Prophet (peace be upon him) laughed until his molars showed; in confirmation of the statement of the rabbi. Then he recited: ("They did not esteem Allah with the esteem due to Him. And the earth altogether will be within His grip on the Day of Resurrection..." the verse.) (2)
And in a narration of Muslim: ("And the mountains and the trees upon one finger, then He will shake them and say: 'I am the King, I am Allah.'")
And in a narration of Al-Bukhari: ("He will place the heavens upon one finger, the water and the soil upon one finger, and the rest of the creation

upon one finger.") Reported by both.
And Muslim reported from Ibn 'Umar, marfu'an: "Allah will fold the heavens on the Day of Resurrection, then He will take them with His right hand and say: 'I am the King. Where are the tyrants? Where are the arrogant?' Then He will fold the seven earths and take them with His left hand and say: 'I am the King. Where are the tyrants? Where are the arrogant?'" (3)
And it is reported from Ibn 'Abbas that he said: "The seven heavens and the seven earths in the hand of the Most Merciful are but like a mustard seed in the hand of one of you."
And Ibn Jarir said: Yunus narrated to me, Ibn Wahb informed us, he said: Ibn Zaid said: My father narrated to me, he said: The Messenger of Allah (peace be upon him) said: ("The seven heavens in the Kursi are but like seven coins thrown into a shield.")
He said: And Abu Dharr (may Allah be pleased with him) said: I heard the Messenger of Allah (peace be upon him) say: ("The Kursi compared to the Throne is but like an iron ring thrown in an open space of land.")
And from Ibn Mas'ud (may Allah be pleased with him) who said: "Between the lowest heaven and the one above it is five hundred years, and between each heaven is five hundred years, and between the seventh heaven and the Kursi is five hundred years, and between the Kursi and the water is five hundred years, and the Throne is above the water, and Allah is above the Throne, and nothing of your deeds is hidden from Him."
Reported by Ibn Mahdi, from Hammad bin Salamah, from 'Asim, from Zirr, from Abdullah. Al-Hafiz Ath-Thahabi, may Allah have mercy on him, said: "It has chains." And it was reported similarly by Al-Mas'udi, from 'Asim, from Abu Wa'il, from Abdullah.
And from Al-'Abbas bin 'Abdul-Muttalib (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) said: "Do you know how much distance is between the heaven and the earth?" We said: "Allah and His Messenger know best." He said: "Between them is a distance of five hundred years, and from each heaven to the next heaven is a distance of five hundred years, and the thickness of each heaven is a distance of five hundred years, and between the seventh heaven and the Throne is an ocean, the distance between its bottom and its top is like the distance between the heaven and the earth, and Allah the Exalted is above that, and nothing of the deeds of the children of Adam is hidden from Him." Reported by Abu Dawud and others.

(1): Sheikh Muhammad bin Abdul-Wahhab, may Allah have mercy on him, did very well when he concluded his book, which he named "Kitab At-Tawheed," with this great chapter. He said: Chapter: What Has Been

Mentioned Regarding the Saying of Allah the Exalted: ("They did not esteem Allah with the esteem due to Him.") How is that?
When the author mentioned these reports about the greatness of Allah, the Glorified and Exalted, and about the greatness of some of His creations - and indeed, Allah, the Glorified and Exalted, is known by His attributes and by His creations, the Mighty and Majestic. So whoever directs worship to other than Allah has not known the esteem of Allah, the Mighty and Majestic, no matter what he claims, no matter how he praises Allah, no matter how he composes poetry about that, and writes prose and the like, and claims to be from the Muslims, except that he directed a type of worship to other than Allah; this one has not esteemed Allah, the Mighty and Majestic, with the esteem due to Him.
Therefore, the author, may Allah have mercy on him, mentioned this chapter at the end of his book "Kitab At-Tawheed"; meaning by that that whoever directs something from the types of worship to other than Allah, the Mighty and Majestic, has not esteemed Allah, the Glorified and Exalted, with the esteem due to Him.

(2): And he mentioned what came in its interpretation that a rabbi from the rabbis of the Jews came to the Messenger of Allah (peace be upon him) and said: "O Muhammad! We find that Allah, the Glorified and Exalted, will place the heavens upon one finger." And in that is the affirmation of fingers for Allah, the Glorified and Exalted. This is an attribute from the attributes of Allah that are reported in the texts (Sifah Khabariyyah) which the people of the Sunnah and the Jama'ah affirm, contrary to the Ash'aris and those who misinterpret the attributes. Numerous hadiths have come affirming that, among them: The Prophet (peace be upon him) said: ("Indeed, the hearts are between two fingers from the fingers of Allah, He turns them as He wills.") ("O Turner of the hearts, make my heart firm upon Your religion.")
And in that also is that the truth is accepted from whoever brings it, whether from the righteous or the wicked, from the Muslims or the disbelievers.
Also in it is that the Prophet (peace be upon him) laughed in approval of it and in confirmation of the statement of the rabbi, and not as the deniers and those who misinterpret say, that he laughed in denial and anger at what he said. Rather, it was an approval of what he said.

And the author mentioned these reports about the greatness of Allah, the Mighty and Majestic, and about what has been reported regarding the greatness of His creation, the Glorified and Exalted, of the heavens and the earths, and the Throne and the Kursi.
And in that is a refutation of many contemporaries who believe those who

say that between the earth and such-and-such planet, or between such-and-such planet and such-and-such planet, is a distance of so many million light years, and the like. All of this is conjecture and assumptions that have no place in the scale of truth. Rather, the Prophet (peace be upon him) informed that between the earth and the lowest heaven is a distance of five hundred years, and between the first heaven and the second is five hundred years. This is the distance that the Messenger of Allah (peace be upon him) stated. So there is no credibility to what those people say in counting those many years. And many so-called "Islamic" intellectuals believe that and are happy with it and transmit it and write it in their writings.

Points:
First: The interpretation of His saying, the Exalted: ("And the earth altogether will be within His grip on the Day of Resurrection.") [Az-Zumar: 67]
Second: That these knowledges and their like remained with the Jews of his time, and they did not deny them nor misinterpret them.
Third: That when the rabbi mentioned it to the Prophet, he confirmed it, and the Qur'an was revealed affirming that.
Fourth: The occurrence of laughter from the Messenger of Allah (peace be upon him) when this great knowledge was mentioned.
Fifth: The explicit mention of the two hands, and that the heavens are in the right hand, and the earths are in the other. (1)
Sixth: The explicit naming of it as the left. (2)
Seventh: The mention of the tyrants and the arrogant at Allah.
Eighth: His saying: ("Like a mustard seed in the hand of one of you.")
Ninth: The greatness of the Kursi in relation to the heaven.
Tenth: The greatness of the Throne in relation to the Kursi.
Eleventh: That the Throne is other than the Kursi and the water.
Twelfth: The distance between each heaven and the next.
Thirteenth: The distance between the seventh heaven and the Kursi.
Fourteenth: The distance between the Kursi and the water.
Fifteenth: That the Throne is above the water.
Sixteenth: That Allah is above the Throne. (3)
Seventeenth: The distance between the heaven and the earth.
Eighteenth: The thickness of each heaven is five hundred years.
Nineteenth: That the ocean that is above the heavens, the distance between its bottom and its top is five hundred years.

And Allah knows best.
And all praise is due to Allah, Lord of the worlds.

And may Allah send prayers upon our Master Muhammad, and upon his family and his companions altogether.

(1): The author, may Allah have mercy on him, said in the points: (Fifth: The explicit mention of the two hands, and that the heavens are in the right hand, and the earths are in the other.), (2): (Sixth: The explicit naming of it as the left.): And there is no contradiction between this and the hadith of the Prophet (peace be upon him): ("Both of His hands are right hands"); for the meaning of 'right' here is from 'blessing' (Yumn).

And the author, may Allah have mercy on him, mentioned these distances to illustrate the greatness of these creations which indicate the greatness of the Creator, the Mighty and Majestic. And the greatest of creations is the Throne.

(3): The author, may Allah have mercy on him, mentioned in the points: (That Allah is above the Throne.): And this is the creed of the people of the Sunnah and the Jama'ah, may Allah have mercy on them. And as Abdullah bin Rawahah (may Allah be pleased with him) said:
"I bear witness that the promise of Allah is true,
And that the Fire is the abode of the disbelievers,
And that the Throne is above the water, floating,
And above the Throne is the Lord of the worlds."
So this is the belief of the people of the Sunnah and the Jama'ah, and the texts have been consecutive regarding the elevation of Allah above His Throne, the Glorified and Exalted.

This is what was facilitated in preparing the explanation of this great book and significant work of the Imam, the Reviver, Sheikh Muhammad bin Abdul-Wahhab, may Allah have mercy on him with a vast mercy.

In conclusion of these sessions,

I remind myself and my brothers, first: That Tawheed is something you move forward with to other matters; you do not move away from it to other matters. So when you finish the "Book of Tawheed," you begin with another book on creed and Tawheed. It does not mean that if you devote yourself to books of Fiqh, Hadith, language, etc., that you abandon this aspect. Rather, in all your days and stages, as you progress in seeking knowledge from one level to another, you seek more in this knowledge (of Tawheed).

As for the second matter: I urge myself and my brothers to be among those firm upon Tawheed, and we supplicate to Allah, the Glorified and

Exalted, night and day to make us firm upon Tawheed until we meet Him while He is pleased with us.

Likewise, at the same time, we should be among the callers to Tawheed, especially since these lands have become turbulent with calls to Shirk and grave worship, and with callers to innovations, superstitions, delusions, Sufism, exaggeration regarding the righteous, (worship at) graves, and calls to rule by other than the Shari'ah of Allah, the Mighty and Majestic. So let the Muslim be among the callers to Tawheed wherever he resides and wherever he travels, at all times and in every moment.

As for the third matter: This effort is a human effort in explaining this book. So whatever is correct in it is from Allah, the Glorified and Exalted, alone, with no partner. And whatever is mistaken is from myself and Satan, and I seek forgiveness from Allah for that.

And Allah, the Glorified and Exalted, knows best. All praise is to Allah, by whose grace good deeds are completed. And may Allah send prayers and peace upon our Prophet Muhammad, and upon his family and all his companions.

Attendees' Questions

Question: He asks about the issue of swearing on the Mus'haf, i.e., placing the hand on the Mus'haf?
Answer: Some scholars permitted it, but Imam Al-Shafi'i, may Allah have mercy on him, mentioned that it is from the innovations.

Question: He says: Regarding this hadith where the Prophet (peace be upon him) instructed some commanders: "If you besiege the people of a fortress and they ask you to let them surrender according to the judgment of Allah, do not let them surrender according to the judgment of Allah, but let them surrender according to your judgment, for you do not know whether you will hit the judgment of Allah regarding them or not." He says: There are some (people of) Mudakhalah – notice how they cast doubts – who use this statement as evidence not to declare as disbelievers those who rule by other than what Allah revealed. So how do we respond to them?
Answer: The response to them is that there are textual matters and there are matters of ijtihad. The judgment of Allah in textual matters is clear. As for the Prophet's statement here, it is concerning matters of ijtihad where there is no specific text. In matters without a text, one strives (to deduce a ruling), approximates, and mentions parallels and similarities, thus analogizing it to some parallels mentioned in the Book of Allah and

the Sunnah of His Messenger (peace be upon him). But he does not know, "Is this exactly the judgment of Allah?" meaning, did he absolutely hit the correct judgment of Allah or not? Why? Because this specific issue has no text. As for matters that are textually stipulated, like the prescribed punishments (Hudud) and the like, these are definitive matters.
Their talk is in one valley, and what we are discussing is in another valley.

Question: He says: What is the aspect of similarity between the Magians (Zoroastrians) and the People of the Book, given that the Magians worship fire?
Answer: We say: They were equated with the People of the Book due to their having a semblance of a scripture. So any faction of disbelief that has a scripture or a semblance of a scripture is equated with the People of the Book in terms of imposing the Jizyah upon them and granting them the covenant of protection (Dhimma). However, they are not equated with them in every aspect. The Prophet (peace be upon him) made an exception regarding slaughtered animals and women; thus, their women are not to be married, nor are their slaughtered animals to be eaten, unlike the People of the Book.

Perhaps we will suffice with this much. And may Allah send prayers and peace upon our Prophet Muhammad, and upon his family and all his companion.